

The Messenger

"As the Truth is in Jesus."

VOL. XLIX.—No. 18.

PHILADELPHIA, WEDNESDAY, MAY 5, 1880.

WHOLE No. 2379.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

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OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

THE BEST FRIEND.

From the German of Benj. Schmolck.

The best of friends is found in heaven;

On earth are friends extremely rare;

For oft, amid this world's false heaven,

Does honesty great danger fare.

Therefore, I always have confessed,

Of friends, my Jesus is the best.

Mankind oft show themselves unstable,

My Jesus, rocklike, never quakes;

And though sore trials me oft disable,

His faithfulness me ne'er forsakes.

Therefore, I always have confessed,

Of friends, my Jesus is the best.

For me Himself to death He yielded;

For me He shed His precious blood.

When dangers press'd, He has me shielded,

And ever declared my cause most good.

Therefore, I always have confessed,

Of friends, my Jesus is the best.

Dec. 7th, 1879.

S. R. F.

Theology and Criticism.

For The Messenger.

RISEN BUT NOT ASCENDED.

Risen from the dead but not ascended to heaven, our Lord during a period of forty days lived a life other than that in the flesh before His crucifixion, and other than that after His ascension and exaltation at the right hand of the Father. Jesus is the same divine-human Christ from His conception and birth, at every epoch and in every act of His history onward to His ultimate glorification; yet He likewise differs from Himself outwardly and inwardly, as He increases in wisdom and stature, and on the cross and in the resurrection, passes from one stage to another in His redemptive mission. Every step in His progress is significant in relation to Himself personally and His mediatorial work.

The interval of forty days preceding the ascension, if we would estimate it properly, must be considered in closest connection with His Person. From Him, the divine-human Redeemer, as the point of observation, we must reflect upon the nature of this intermediate period.

Our Lord was not living in the flesh, that is, He was now no longer clothed with the visible, material bodily organization with which He was born, and He was no longer bound up with the ordinary earthly conditions to which He was subject before His resurrection. To eat and to drink were not a necessity and an obligation. Fasting was not a condition of communion with His Father, as in the wilderness. To Pontius Pilate, to the Scribes and Pharisees He was unseen. To them He never showed Himself. Indeed they were unable to see Him as before with their bodily eyes. His persecutions were all transcended. Incapable of hunger and fatigue, He was also beyond the reach of malice and persecution. The hand of no foe could touch Him. Indeed Jerusalem and the Holy Land pursued business and pleasure, observed the temple and synagogue services, and spake of the stirring events associated with the crucifixion of Jesus as if the report that He had risen from the dead were only an idle tale. Totally

different were also the positive acts of our Lord. He did not appear in the synagogue or the temple. He did not preach the kingdom of heaven to the multitudes. Nor did He perform any of the miracles of healing which before attended His steps. Sight was not given to the blind; nor hearing to the deaf; nor health to the leper; nor were the dead restored to the bosom of sorrowing families. Of all these peculiar manifestations of His previous history we see no trace, showing that the old earthly relations were superseded, and that the great work of going about in Galilee and Judea, doing good and preaching the kingdom in all their cities, was now done. He had passed to a plane of His redemptive work, which presupposes all the wonderful things which the Gospels record of His birth, His baptism and His ministry, but is in itself really different.

During this interval He has not yet ascended to Heaven. The ascension is a distinct epoch, which, according to the New Testament took place from Mount Olivet in presence of His disciples, in an outward and visible manner, forty days after His resurrection. So the first three gospels teach, also the Acts of the Apostles, not to speak of the numerous references to the ascension in many other places. Whatever opinion we may form of our Lord during this intermediate period, one fact at least is explicitly declared, that it was a period antecedent to His exaltation to the right hand of the Father. The ascension was as real as the resurrection, and is as distinct from it as the resurrection is distinct from the victory achieved on the cross. Hence the mystery of the ascension is a definite article of the Creed, and thus distinguished from the resurrection. True, the ascension has an internal and spiritual aspect as well as an external and temporal aspect, and therein lies its chief significance. But for this reason, we can neither overlook nor ignore the fact that Jesus was by this act finally separated from His disciples, and He will not again be seen by His believing people, either as His disciples saw Him when in the flesh, or as they saw Him in His extraordinary manifestations during the forty days.

To say that Jesus was risen but had not ascended, expresses in general terms the truth of this intermediate stage in His divine-human life. He was above the earthly. The ordinary earthly and natural conditions of manhood did not limit Him. His human nature had developed capacities and powers different in kind from those of fallen humanity. At will He appeared in the midst of His disciples assembled in a room when the doors and windows were shut, and at will He disappeared. The disciples could see Him with their bodily eyes when He manifested Himself under the known form of the pre-resurrection life, but not otherwise. They heard His voice and might touch His body when He asserted His presence in an audible and tangible manner; but this He did only at particular times and places, and for special ends. During the greater part of these forty days, as we must infer from the record, He was not visible to His disciples, and had no fellowship with them by audible words and external transactions. Yet He was really connected with the earthly economy of human life. Risen from the dead He was glorified. Jesus in His human nature had been transformed, and lived in the sphere of the spiritual. But there was a node in the history of His divine-human existence not yet unfolded, a mystery of revelation still a future event, which involved a complete and final transition into the heavenly world. Whilst this final transition was still an event to which our Lord was looking forward, His divine-human life partook of a two-fold character, a character which it is not possible properly to describe, but which the New Testament represents in a unique form by relating particular manifestations unparalleled by any other record concerning our Lord. He was, in one respect, both in the mundane and in the supermundane economy, and yet in another respect He was not in either; not in the earthly after the manner of our present human existence, and not in the heavenly after the manner of the glory which He had with the Father before the world was. Thus He united in Himself the human mode of existence in two worlds, whilst approaching the

epoch in which He totally transcended the one and became the perfectly glorified God-man in ascending up far above all heavens that He might fill all things. E. V. G.

Communications.

For The Messenger.

NOT TOO MANY MINISTERS.

It has been said, that the Reformed Church, for the first time in her history, has a surplus of ministers, and hence some are, of necessity, without charges and work. We say these statements are not really true. If the pastoral work were rightly divided among them, there would be no surplus, but work enough for all and no necessity for idleness on the part of any disposed to activity.

Here is the proof. Divide the whole number of confirmed members in the Church by the whole number of ministers and you have 210 to each pastor. If such a division were made in the Eastern Synod, each pastor would have a charge of 318 members; in the Synod of the Potomac, 208; in the Pittsburgh Synod, 193; Ohio Synod, 144; Eastern German Synod, 219; North West, 130. Counting out the disabled, superannuated, and those engaged as teachers in the colleges, seminaries and academies, and this average membership to each active pastor would be still higher. Besides, the Church is now about entering upon a new era in her history, an era of unparalleled missionary activity. With these facts before us, who is prepared to repeat, that we have a surplus of ministers?

It is a fact, however, that the work is not rightly divided among them. Some of the brethren have by far too much to do, and this is why others have no work. An examination of the Classical Statistics for 1879, shows me, that twenty out of the nine pastored, having from 500 to 800 members, making a community of from 800 to 1500 souls. In the Classis of Lebanon I find bad enough still worse. There are nine pastors, who serve a membership of 10,370,—about the membership of the Pittsburgh Synod. Nine men doing the work of thirty-nine! Four of these have each a membership as large as the Allegheny Classis, Pittsburgh Synod. These four pastors have 5730 members, and a baptized membership of 3560,—a total of 9290 souls under their pastoral oversight and care. One of these brethren has a membership of 1780, and the St. Paul Classis, Pittsburgh Synod, reports only 1657 for her seven pastors.

Now my sympathies are aroused most profoundly in behalf of these overburdened brethren. "These things ought not so to be." It seems to me they must inevitably go down to premature graves under the tremendous weight of responsibility and labor involved in the care of such large numbers of immortal souls! Is it not a burning shame, yea, worse, a grievous sin against the Lord of the vineyard, for the stewards thereof to impose the work of at least fifteen men upon the shoulders of six? Is it not a shame for any Classis to allow brethren to assume such an amount of work, when others are standing ready to assume a part and relieve them? The Classes ought to see well to it, that faithful and earnest men do not have more work to do in the vineyard than can reasonably be expected of them. How can it be reasonably expected of a pastor to attend faithfully to "pastoral visitation" and "the catechization of the young" in such overgrown charges? By machinery, one man and two horses can do the work of six men, in cutting grass or grain. But we are at a loss, in the sphere of pastoral work, for such aids and mechanical helps, and it is hard to see or understand how one man in this sphere can do the work of seven well.

No man has a moral right to take upon himself more work in the Lord's kingdom, than he can perform at least reasonably well. It is hardly reasonable to expect, that one man should even know by name, 1780 or 2340 persons, and how much less can he do his duty pastorally, towards each of such a numerous flock? And to make yourself responsible for the spiritual care and training of such a host, it seems to us, that conscience ought to make any man shrink from such a load. If more is attempted in this way than can be reasonably well performed, what must

be the motive? Besides these four so greatly wronged in expecting them to do the work of physical, intellectual and moral giants, there are eleven more who are more or less made, or allowed, to suffer from the same cause by the Lebanon Classis; for they have from 462 to 1000 members each. The Classis of Lancaster has a good brother, who has entirely too much for his own good and the good of his flock,—six congregations and 625 members. In East Susquehanna Classis there are at least six good brethren who have more work than any one man can do well,—having from one to seven congregations, and from 515 to 805 members, making a community of from 800 to 1600 to be supplied with the means of grace in the pulpit and pastoral work. Goshenhoppen Classis has seven of these overburdened pastors, whose labors ought to be shared by seven others, who perhaps have nothing to do. Tohickon has at least four of these oppressed brethren, whose burdens are heavier than one mortal ought to bear, having from 550 to 875 members.

Passing now to the Potomac Synod, I find still four more of my poor brethren, who have more than they can do. Two of them have lately resigned their charges. The membership of these four charges ranges from 671 to 1003, the congregations from four to five. Here is an opportunity to give four more pastors work by dividing these charges, and thus promoting their spiritual interests. There are two licentiates and another brother, members in the same Zion Classis, ready and willing to work. Divide the work among them in the name of the Lord and for His glory.

In the Classis of Maryland, there is at least one poor laborer who is overburdened, having 770 members and 425 baptized members. Why not give another a part of the work, and save this good brother from a pre-arranged, the Classes are about to hold their annual meetings, and, I hope, they will take such action as will relieve these overburdened brethren and divide the work among others, who are said to be idle. If the Classes have no duty in this direction, then upon whom rests the obligation to promote the best interests of the Church and of her people? If it were a necessity that one man should do the work of five, then it were another matter, but as things are, it is a fearful sin against the Lord of the vineyard, to impose such burdens upon brethren, or even to permit them to impose them upon themselves. What think ye, brethren? JUSTICE.

For The Messenger.

"AULD REEKIE."

From the Archaeological Museum to the Picture Gallery, where we have the highest developments of art, the transition appears easy and natural. The collection contains many good specimens of continental schools, including several paintings by Italian masters; but is especially rich in the works of great British artists. It was the first picture gallery we had seen in Europe, and we were, of course, full of enthusiasm; but we afterwards saw so many others which were undeniably finer; that we will have to reserve our raptures for some subsequent occasion.

The last day of our visit to Edinburgh was Sunday, which gave us an opportunity of spending a "Scotch Sabbath." The day seemed to be more strictly observed than is usual in American cities. At the hotel but two meals were prepared, and these were very meagre; so that, we flatter ourselves, we fasted a little.

In the morning we attended worship in the church connected with the Free Church College, where we heard a discourse from a namesake and descendant of the great Dr. Chalmers, the Rev. Walter Chalmers Smith.

The entrance to the church, or chapel, was in one of the quadrangles of the College, and therefore somewhat hard to find. The building was dark and gloomy, without a single ornament, except a representation of "the burning bush," the symbol of the Church of Scotland, on the back of the minister's chair. The pews were extremely narrow, having probably been built, like those of some other Scottish churches, "to prevent forever the Popish practice of kneeling." The pastor, a tall man, with a florid complexion and heavy moustache, wore a black robe with a velvet collar. The congregation was sedate and

dignified; holding Bibles in their hands, and constantly turning to "the Law and the Testimony." They sang from some ancient version of the Psalms—probably the one we call "Rouse's version." If we had asked for definite information on the subject we might have been disappointed. One of our friends once asked a Scotch book-seller for a copy of "Rouse's version." "Naw!" he answered, indignantly, "we hae nae man's version; but we hae the Psawms o' Dawvid." Then he handed him the very book for which he had inquired.

Dr. Smith's opening prayer was nearly half an hour in length, and though somewhat modern in its phraseology, was a good specimen of the "Scotch preaching-prayer." We had been informed on the subject we might not intend to preach a sermon that morning, "but," he said, "his lectures are always better than his sermons." The discourse was a long exposition of the miracle of the "Ten Lepers"—rather dull, but with here and there a flash of genius, which showed the minister to be capable of better things. Probably the ministers of Edinburgh are, like some others we know of, a little inclined to grow drowsy and tedious during the heat of summer.

At the conclusion of the service, the congregation remained standing a few moments in silent prayer, and then quietly retired, hardly exchanging a word with each other. We need hardly say that, with all its peculiarities, the whole service was solemn and impressive.

In the afternoon curiosity induced us to attend the worship of the Irvingites, or, as they call themselves, "The Catholic Apostolic Church." This curious denomination, as is probably known to most of our readers, came into existence about fifty years ago, as a result of the labors of the Rev. Edward Irving. Irving was a man of extraordinary conviction that the whole of Christendom had fallen away from its perfect standards, and whose efforts for its restoration produced intense excitement. It is held by his followers that the spiritual gifts of the apostolic age, such as speaking with strange tongues, were revived under his ministry. The excitement thus produced was too much for the good man, and resulted in his insanity and early death. The church was not organized until several years after the decease of Mr. Irving. Its characteristic feature is the fourfold ministry of "apostles, prophets, evangelists, and pastors and teachers." (Ephesians 4:11.) The Irvingites are not numerous; but include some eminent men in Great Britain and Germany, with a few in America. Their worship is conducted by means of a liturgy, consisting of portions of the Roman, Greek, and Episcopal rituals. They have a large congregation in Edinburgh, and a new Gothic church, upwards of two hundred feet in length, which cost more than a hundred thousand dollars. The service which we attended was evidently as pompous as it could be made. There were at least twenty priests, dressed in robes of different colors, who took part in the services. Some of these priests seemed ill at ease in their finery, and looked as though they might be shop-keepers on week-days. Some of the ceremonies were very curious. Seven burning lamps hung before the altar, which were extinguished and relighted, with chanting and much burning of incense. A sermon was preached by an Englishman, who had the genuine London twang. His subject, as he gave it, was "The Second Advent of the Lord."

Though the service of the Irvingites did not please us, on account of its extreme ritualism and great length, we have neither space nor inclination to make comments. We were, however, surprised to observe the familiarity of the congregation with every part of the service, and the enthusiasm with which they took part in it. In Catholic churches a great part of the service is conducted by the priest and a select choir, while the congregation remains passive. Here the whole congregation was a trained choir, which chanted the hymns and responses with marvellous accuracy. Altogether, we do not regret our visit to the church of the Irvingites.

The city of Edinburgh is so fascinating that we would gladly linger longer, to enjoy its marvellous beauty. But the time has come when we must continue our journey southward. J. H. D.

Family Reading.

FIRST TIME AT CHURCH.

Just three years old! and without a thought of all the rites and creeds;
 Just three years old! and unconscious quite of the soul's unbounded needs;
 Content it should draw what life it may from the food on which it feeds.
 Just three years old! and brought to church to sit in the narrow pew,
 And wonder at all the mysteries that rise before her view—
 The noiseless movement down the aisle; the crowd, and the faces new;
 The organ that peals out magic strains, though hidden from the sight;
 The arches, and windows of pictured glass that tower to such a height;
 The eagle that bears the Bible up; the choir in their robes of white.
 To wonder and watch with childish awe that is more than mere surprise,
 That seems to catch in the tones of earth some echo of the skies,
 And reflects itself in the tender face, in the solemn, wide grey eyes,
 Out of whose cloudless, dewy depths glimmers the earliest ray
 Of the awakening love, whose dawn heralds a fuller day,
 When, though the shadows may darker lie, the mists will melt away;
 When the types shall find their antitypes, and the mysteries be made clear,
 Though the deeper mysteries beyond will gather yet more near,
 Awaiting a new and brighter dawn ere they shall disappear.
 Just three years old! and brought to church, though she can take no share
 In the praises rising to God's high throne, in confession or earnest prayer;
 Brought but to learn the reverence due to the awful presence there.
 Just three years old! with folded hands, she kneels when the others kneel;
 And surely the blessing which falls on them may also gently steal
 Over the innocent baby head, bent down in mute appeal.

—Argosy.

REASONS FOR GIVING LIBERALLY.

1. The Divine example is often urged upon us: "Be ye perfect, as your Father in heaven is perfect;" "Be ye followers (imitators) of God, as dear children." As Creator, how God has lavished His gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, He has done the same. "He hath given us all things richly to enjoy." As Redeemer, His bounty is transcendent. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.
 2. It is foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away; or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.
 3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat." "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord, and that which he giveth will He repay him again."
 4. Then it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."
 "Wouldst thou from sorrow find a sweet relief?
 Or is thy heart oppressed with woes untold?
 Balm wouldst thou gather from corroding grief?
 Four blessings round thee like a shower of gold."
 5. Very few things have a worse effect on the character or on happiness than the spirit and habit of hoarding. Man-kind have agreed to denominate such a miser; and miser means miserable. The Scriptures in many places warn us against hoarding. Matt. vi. 19-34; James v. 1-6.
 6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate as we should heavenly-mindedness, if we spend our time and energies in heaping up riches here. But some urge reasons for not giving liberally.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavors to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say: Others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good and do it.

5. But one says: My property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to Him. Rely on Him, and not on your accumulations.

Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Lay up your treasures above, and when you die you will enjoy it forever.—*Weekly Review.*

A SAD STORY OF THE HAREM.

Mahmoud Pacha, to whose young wife a Swiss friend of mine became governess and companion, was sent very early in life to Paris. Receiving there a liberal education, he formed ideas and opinions uncongenial to his countrymen. Among them was the desire for only one wife, and his determination to contract a marriage of love. A difficult matter this for a Turk, who is not allowed to make the acquaintance of any eligible young ladies before marriage! However, Mahmoud accomplished his purpose in a way we might hesitate to approve of. He bought a very interesting and youthful Circassian slave; after a year of quiet domestic happiness, finding her of a loving and teachable character, he determined to marry her. She soon after gave birth to a child, and her rights to be considered his first, and, as he declared, his only wife, were unquestionable.

It was soon after the birth of her child that Mahmoud Pacha engaged my Swiss friend as his wife's companion and instructress; for though most amiable, the gentle Circassian was wholly ignorant of even the commonest French phrases. In a few days the young mother's health began to decline. The best doctors were consulted; they feared consumption. Every art that wealth and tenderness could bestow was tried, and for a time the foe was kept at bay.

Summer weather came; the young wife's health seemed thoroughly re-established. The happiness of the young couple was now complete, when a thunderbolt, launched by the paternal hand of the Sultan himself, destroyed it completely and forever. Mahmoud Pacha was wealthy and in the prime of youth; he was nearly related to the Sultan, Abdul Aziz, and the latter proposed conferring upon him the highest honor and favor, namely, the hand of one of his daughters in marriage. Useless to declare he was already married, or that a second wife was in his eyes *de trop*; in such circumstances to hear was to obey. Etiquette demanded the degradation of the Circassian slave, her removal from the handsome residence of Mahmoud, and the installation of the princess of the palace into the mystical chamber of her predecessor. Mahmoud tried the only resistance in his power, and took a sudden journey to Paris, where he sojourned many months, hoping the hated alliance might be forgotten or some accident might come to his aid. Futile hope! He was summarily recalled and some honorary post assigned him. Everything was arranged in a generous and becoming manner. His coldness was overlooked, his bride was richly dowered, and Mahmoud, like many a wiser and better man, submitted to the inevitable "kismet."

The last time my Swiss friend visited his palace she learned that the Circassian lived in retirement not far from the dwelling of her happier rival.

Unknown to his wife, Mahmoud continued to visit her in secret, though at rare intervals and with great precaution. Upon seeing her my friend was shocked at the ravages that grief and disease had already made upon her person. The hectic flush and dreaded cough had returned. Unconscious or careless of her danger, she was daily wasting away, but would hear of no remedies. Not a complaint as to her position ever passed her lips, and she spoke of "the Pacha" as one to whom she owed everything, and

to whom everything was due. It would be well if I could conclude this touching story with some account of her last days, but as I am writing truth, and truth alone, I unwillingly admit that I am unable to give any further clew to her fate. The konak she once inhabited is at this moment deserted. Mahmoud spends most of his time at Paris. His palace is well appointed; numerous servants and slaves give it an air of grandeur it did not once possess.—*Temple Bar.*

MY COMPANY.

I have read (says Mr. Spurgeon) of one who dreamed a dream, when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.
 "They are the goodly fellowship of the prophets who have gone to be with God."

And he heaved a deep sigh as he said, "Alas! I am not one of them, and never shall be, and I cannot enter there."

By and by there came another band, equally lovely in appearance and equally triumphant, robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?"
 "They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still, and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner, and the thief that died upon the cross hard by the Saviour; and he looked long, and he saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought, "There will not be any shouting about them."

But, as astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angels said to him:

"These are they that are mighty sinners saved by mighty grace."

And then he said, "Blessed be God! I can go in with them."
 And so he awoke.

THE HUMAN EAR.

Imagine two harps in a room with the same number of strings, and each perfectly attuned to a corresponding string in the other. Touch a string in one, and the corresponding string in the other will give out the same sound. Try another string, and its corresponding tone will be sounded. So with all the strings. So with any combination of strings. It would not matter how you played the one harp, the other would respond. No doubt the response would be weaker. That is what one would expect; but the response, as regards pitch and quality, would be almost perfect. Now substitute for one harp a human ear, and the conditions would, according to theory, be the same, except that the responsive mechanism of the ear is much smaller than that of the responsive harp. In the ear are minute chords, rods, or something, in such a state of tension as to be tuned to tones of various pitch; sound a tone, its corresponding rod or chord in the ear will respond, perhaps feebly, but still with energy sufficient to excite the nerve-filament connected with it; the result is a nervous current to the brain, and a sensation of a tone of a particular pitch.—*Good Words.*

ADVICE TO YOUNG LADIES.

John Ruskin gives the following advice to young ladies: "In order to investigate oneself, it is well to find out what one is now. Don't think vaguely about it. Take pen and paper and write down as accurate a description of yourself as is possible; and if you dare not, find out why you dare not, and try and get strength of heart enough to look yourself in the face, mind as well as body. Always have two mirrors on your dressing-table, and with proper care, dress mind and body at the same time. Put your best intelligence to finding out what you are good for and what you can be made into. The mere resolve not to be useless and the honest desire to help other people will, in the quickest and most delicate way improve oneself. All

accomplishments should be considered as means of assisting others. In music get the voice disciplined and clear, and think only of accuracy; expression and effect will take care of themselves. So in drawing; learn to set down the right shape of anything, and thereby explain its character to another person; but, if you try only to make showy drawings for praise, or pretty ones for amusement, your drawing will have little or no real interest for you and no educational power. Resolve to do each day something useful in the vulgar sense. Learn the economy of the kitchen, the good and bad qualities of every common article of food, and the simplest and best modes of their preparation; help poor families in their cooking, show them how to make as much of everything as possible, and how to make little nice; coaxing and tempting them into tidy and pretty ways, and pleading for well-folded table cloths, however coarse, and for a flower or two out of the garden to strew on them. One should at the end of every day be able to say, as proudly as any peasant, that she has not eaten the bread of idleness. Get quit of the absurd idea that heaven will interfere to correct great errors, while allowing its laws to take their own course in punishing small ones. If food is carelessly prepared, no one expects Providence to make it palatable; neither, if through years of folly you misguide your own life, need you expect divine interference to bring around everything at last for the best. I tell you positively the world is not so constituted. The consequences of great mistakes are just as sure as those of small ones, and the happiness of your whole life, and of all the lives over which you have power, depends as literally on your common sense and discretion as the excellence and order of a day."

A MOTIVE.

BY SUSAN M. DAY.

Some trifling act of small self-sacrifice—
 Large to her littleness—the child had done,
 Then sought reward in smile of mother's eyes.
 These eyes grew dim, and this the praise she won:
 "You have pleased God, my child!"

A shadow falls across the eager brow;
 White lids down drop o'er eyes of angel blue;
 Trembles the mouth, the glad voice falters now—
 "I did not do it to please God, but you!
 I cannot see His face!"

Ah! lives there one who, with cold chiding, could
 Rebuke such weakness of the tender heart?
 Whence comes a knowledge of God's Fatherhood
 Which does not first in mother's loving start?
 Through earth's pure loves to God's!

Then will God be displeased that I, too, find
 Great joy in that I please thee whom I love
 Most upon earth, nor always lift half-blind
 And dazzled eyes to things, unseen, above,
 When God seems far away?

Each upward step brings me more near the height
 Which thy great nobleness, dear love, has
 Gained!
 I know God sent this thought that so I might
 Climb where my weakness else had ne'er attained,
 And so, nearer to Him.

—Christian Union.

THE BUDDHIST SOLOMON.

We shall give as a small specimen of what Schiefner has brought to light from the canonical books of the Buddhists two stories, both in the spirit of the story of Solomon's judgment—the one in a more rudimentary, the other in a more developed form.

"A man took off his boots and left them on the shore before he went to bathe in the river. While he was bathing another man came, took the boots, tied them round his neck, and plunged into the water. When the first had bathed, he went on shore and looked everywhere for his boots. 'What are you looking for?' said the man in the water. 'My boots,' he replied. 'Where are your boots?' the other said. 'If you have any, you should tie them round your neck before you go into the water as I have done.' Then the first said, 'But the boots you have round your neck are my boots.' Soon a fight arose, and they went before the King. The King commanded his Ministers to settle their dispute, but after sitting in judgment the whole day they went home tired in the evening, and could not settle anything. Then a clever woman, Viakhâ by name, when she heard of the lawsuit said, 'What is the use of examining and cross-examining? Say to one man, 'Take this boot,' and to the other, 'Take that boot.' Then the real owner will say, 'Why should my pair of boots be divided?' But the thief will say, 'What shall I do with one boot?' The King followed her advice and the thief was discovered."

The next story approaches more closely to the judgment of Solomon, and as the matter in dispute is settled without the cruel order of the King to cut the child in two, the Buddhist may even claim a certain advantage over the Semetic story. 'A householder had married a wife, and

when their marriage remained childless, he married a second. When the second wife became the mother of a son, she was afraid that the first wife would hate and injure the child, and, out of love for her son, she agreed with her husband that the first wife should be the reputed mother of the boy. After a time the husband died, and the two wives began to quarrel, which of them should live in the house with her son. At last they went before the King. The King commanded his Ministers to settle the dispute, with the usual result that the judges could make nothing of it. Then the clever woman, Viakhâ, came in and said: 'What is the use of examining and cross-examining these women? Tell them that we do not know who the real mother is, and that they must settle it for themselves. Let both lay hold of the boy and pull him with all their might, and whoever can pull hardest shall have the boy and the house.' When the tussle began the child, being pulled very hard, began to cry. Then the true mother let him go and said: 'Anyhow, if he is not torn to pieces and killed, I shall sometimes be able to see him.' But the other woman tore him away with violence. Then the violent woman was beaten with a rod and the true mother was allowed to carry off her child."

RESPECT YOUR MOTHER.

How my heart has been pained to see the coolness and indifference, which is often manifested for an aged and dependent mother. Age may waste a mother's beauty and dim the lustre of her eye, her strength may depart, her limbs refuse to support her tottering frame, or she may become as helpless as an infant, but shall we love her less? Is she not our mother still? Has she not toiled and watched over our helpless infancy? And in youth, has she not tried to lead us in the straight and narrow path? And in sickness she was our ministering angel.

Useful Hints and Recipes.

CHILDREN'S PUDDING.—Grease the pan a very little, then put a layer of apples in the bottom, then a layer of crumbs, then a little sugar, and so on until the dish is filled. Pour a little water in, and cover over with a plate or tin, and set on the top of the stove, and let it remain until the apples are nearly cooked; then put in the oven and let it brown nicely. The apples should be the last layer. Eat with milk, or cream and sugar. This pudding will bake very quickly.

HIGH HEELS VS. EYES.—A Boston young lady whose eyes were giving her a great deal of trouble, and had got into such a state that reading was out of the question, went to an oculist to be treated. After a few questions, the wise doctor asked to look at her foot. The moment the neat kid boot with its preposterously high heel was exhibited, he said: "Go home and take off those high heels; keep them off for a month, and then come to me again, and we'll see how the eyes are!" In a month the eyes were well. Will good women heed the lesson?

CHOCOLATE CREAM DROPS.—Take two cupfuls of white sugar, one-half cupful of milk; put them into a saucepan and heat until it boils; then boil hard five minutes precisely; set the pan in a dish of cold water; stir until the mixture creams and cools sufficiently to handle; then mould them into small drops, laying them on a buttered platter. Flavor if you prefer. Take half a cake of Baker's chocolate, scrape fine, put it into a bowl and set in the top of a steaming (not boiling) tea-kettle till dissolved; then take the creams, one at a time, and drop in the chocolate, roll over quickly, take out with a fork and slip on a buttered platter. Be careful not to let the chocolate cook, or it will harden.

A GOOD WORD FOR SOUP.—The value of soup as food cannot be overestimated. In times of scarcity and distress, when the question has arisen of how to feed the largest number of persons upon the least quantity of food, the aliment chosen has always been soup. There are two reasons for this: first, by the addition of water to the ingredients used to secure the aid of this important agent in distributing nutrition equally throughout the blood, to await final absorption; and, second, we gain that sense of repletion so necessary to the satisfaction of hunger, the fact being acknowledged that the sensation we call hunger is often allayed by even innutritious substances in the stomach. Good soup is literally the juice of any ingredient from which it is made—the extract of the meat, grains or vegetables composing it. The most economical of soups eaten with bread will satisfy the hunger of the hardest worker.—*Miss Juliet Corson.*

Miscellaneous.

SPRING.

Sunshine streaming gaily,
Skies of deeper blue,
Crimson-budded woodlands,
Fields of greener hue,
Tell the winter-weary
Spring returns anew.

All is now forgotten,
As the wild-birds sing,
Of the biting north blast—
Winter's numbing sting—
And of weary longing
For the jocund spring.

For the vernal sweetness
Screens the darksome past;
Light falls where the shadows
Ere was grim and fast:
In the life's present
All is joy at last.

Shouts and youthful laughter
Rise from out the dells
Where the runlets babble,
Where the primrose dwells,
Where the cups and daisies
Leave their winter cells.

Over hill and valley,
Through the meadows gay,
By the brimming rivers
Countless roamers stray,
Glad and sunny-hearted
As the sun-bright day.

Age and youth a-level,
Sage and wayward boy,
Feel the sweet heart-throbbing,
All the life and joy
Of bright April's bringing—
Gifts that never cloy.

Sunlight streaming gaily,
Rain in sunny showers,
Balmy west winds blowing,
Groups of infant flowers,
Hearts with pleasure beating
Fill the merry hours.

Matthew Gotterson, in *Chambers' Journal*.

POLITICAL TOPOGRAPHY OF THE HOUSE OF COMMONS.

Through the attention of Mr. Beresford Hope, well known on both sides of the Atlantic as one of the strong leaders of the Conservatives, I enjoyed the courtesy of seeing the House of Commons from its own floor. This is quite an exceptional privilege, the strangers' gallery, which is cramped and closely enough guarded, too, only giving one a view of half the house, and a very unsatisfactory one at that.

SACRED SOIL.

Everything in England preaches history if you have ears to hear and a mind to understand, and this jealous guarding of the privacy of Parliament comes down as a usage from troublous times, when if the chamber of the House of Commons had been open to visitors improper influences might have controlled the action of its members. Even now so great is the sanctity of the floor of the House of Commons that the messengers and servants of the House itself dare not tread on it when the House is in session. If a message is brought to it from the House of Peers the messenger advances to the bar of the House—an imaginary barrier supposed to be swung across the floor from the ends of the lower benches on each side of the room—and it is there taken from him by the clerk or a member and conveyed to the Speaker's desk. In the same way, if you send in your card to a member, no page or servant delivers it at his seat. This messenger again halts at the bar. The nearest member, seeing it is a private message, takes it and passes it on until it reaches your friend or acquaintance. This service of courtesy the members hourly do for each other rather than suffer a sacred old form to be infringed on or weakened.

The reserved place on the floor which the modern centuries have wrested from the old fear and conservative tradition is a small compartment capable of seating seven persons, or eight if you squeeze. It is on the floor of the House, but carefully railed off from the members' seats. You can communicate with the members, however, who are in the habit of coming up to the "reservation" and speaking with their friends across the railing. Admission to this bench is only given on the special order of the Speaker in each case. When once you are in this intimate enclosure, which in appearance much resembles the prisoner's dock in our county court-rooms, you have an excellent view of the whole house and everything that is going on. You can see everything and hear everything. In the galleries a large portion of the time you can do neither.

THE AMERICAN ABROAD.

On taking my seat inside of this modern and very moderate indentation into the British Constitution I was amused to see how very thoroughly the American was there. The theory of this "private bench" is that it is a place where members may have an opportunity to speak and see influential personages of the kingdom whom they ought to be

able to consult or communicate with without leaving the chamber. Of the persons who occupied the bench this evening of which I write, one was an ex-Senator of the United States, a second an American doctor of divinity, a third an ex-cabinet minister of the United States, and another of the two remaining was certainly a fellow citizen, but I did not know him. Five of the seven seats were thus held by the Yankee, a small army of occupation.

SITTING IN LINE OF BATTLE.

Strangers, however, whether favored with the "dock on the floor" or less fortunate with a seat in the delusive galleries, can hardly complain of their accommodations from a House which has not accommodated itself.

It is a literal fact that there are not seats enough in the House of Commons to seat its own members should they all attend at one time. By the usage of the House, therefore, no member is entitled to his seat unless he is in it at prayers—a rule which has something of a school-boy sound to us. Indeed, the school-boy atmosphere of the House to which I shall refer again, is very marked, and forces itself on your thought all the time.

The whole matter of seating is very different from ours, and conditions the appearance of the House, the habit and style of speaking, and to some extent the usage and course of procedure. I will attempt to make it as clear as possible. In the first place there are no desks or tables for the members—nothing but long rows of red-cushioned benches, four tiers, I think, of them rising from the floor.

These benches run along the two sides of the room in straight lines. The room is a long rectangle, with the Speaker's and clerks' desks at the one end of it, the general door at the other. The rows of benches start from the upper end of the room, "right" and "left" from the Speaker's desk, running down almost to the door. An imaginary line drawn from the lower end of these benches across the room is the "bar." These long parallel rows of benches are divided again in the middle by a narrow aisle running up from the lower tier to the highest for purposes of access. This is called "the gangway."

The members of the Government party always sit in the tiers of benches to the right of the Speaker, and are known as "the Right." The members of the opposition party all sit in the benches to the left of the Speaker, and are known as "the Left." The party forces are thus always massed on the floor and face each other. These grand parliamentary divisions of "right" and "left" are further brigaded by the "gangway line"—the regulars sitting "above the gangway" and the irregulars of either side sitting "below the gangway." For instance, to-day the straight-out Conservatives, who have the government, sit on the right above the gangway. The independent Conservatives, on whom they can generally depend, but not always, sit below them—i. e., on the right side below the gangway. The straight-out Liberals or opposition sit on the left above the gangway, the extreme Liberals or Radicals just below them—i. e., on the left below the gangway on the left. Now, it is a question which is agitating the British political mind, whether the Liberal dog wags the Radical tail or the tail wags the dog.

This custom, you will see at once, divides the floor to the eye in four distinct political divisions, and you can always see at a glance how a vote at the moment would stand. It certainly has this advantage.

THE LEADERS.

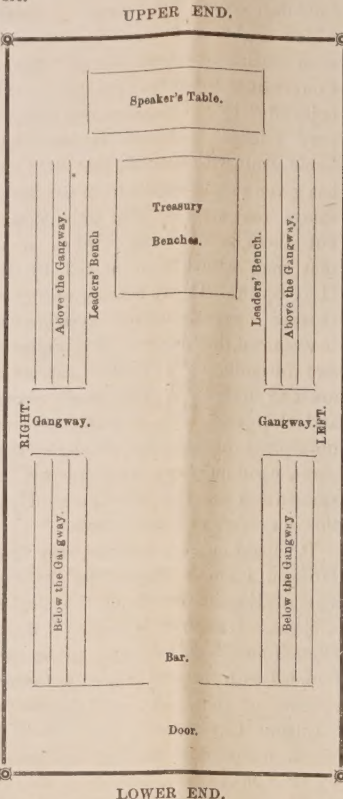
The leaders of each party again always sit on the front bench of their respective sides "above the gangway," and thus face each other. Thus to-day on one short bench on the right sit Sir Stafford Northcote, Colonel Stanley, secretary of State for war, Mr. Cross, etc., leaders of the Right, who, of course, are the Ministry, and facing them on another small bench, the Marquis of Hartington, the official "leader" of the opposition, William Ewart Gladstone, Mr. Foster, John Bright, Robert Lowe, etc.

Between these two "benches of leaders" is placed a large substantial square office-desk table with solid sides and drawers to the floor which is called "the treasury bench."

The space on the floor between the two tiers of right and left benches is perhaps fifteen to twenty feet, and stretches the entire length of the room. Its uppermost boundary is "the Treasury bench," its lowermost limit "the bar." This is the arena or clear floor into which our members are so fond of getting when they want to make a speech and give the nation a full view of themselves. No member of the English Parliament, however, dare speak from this space, which is always kept clear. It is an established rule of the House come down from the centuries now, and

a usage stronger than any written regulation, that no member shall address the house save from some spot where, if he sat down, he would sit down on something. So every member must stand to his bench, and most unsatisfactory, awkward and uncomfortable places are they to speak from. This is undoubtedly a "survival," as is everything you meet here.

I enclose a rough draft of diagram which gives at a glance a bird's-eye view of the political topography of the House of Commons. The knowledge of this, although apparently an incidental and ancillary matter, is very important for a familiar understanding of English politics, as the ordinary political phraseology is based on it, and in speeches and newspaper articles the bulk of references to parties, sections or members is made not to them by name, but to the location where they sit.



Sitting on long benches or pews, with no conveniences of table or desk, the members when in the chamber must attend to public business. They cannot write private letters or do their committee work during the session as at Washington. Nor can they adorn the furniture of the house with their feet. They can, however, when bored, read newspapers and sleep, although the position for sleeping is not a happy one, and gives the sleeper rather a drunken and disjointed air.

The members sit with their hats on—another historic survival. This usage comes down as an assertion of the dignity and sovereignty of the House, that it did not have to uncover before any one. As a matter of fact, now only about one-half of the House wear hats at one time, a member relieving himself apparently by sometimes wearing and sometimes removing his hat. This custom in this century results in anything but an effect of dignity, particularly when the House is half asleep. In fact, it often gives a rowdy, bar-room appearance or tone to the whole room.

THE MACE.

In front of the Speaker's table, on a lower desk—not in the diagram—used by the clerks, lies a huge golden club. It is the mace, a substantive historic survival, and the outward and visible symbol of the power of the House. When the House goes out of session and sits in Committee of the Whole the mace is removed and slung under the table.

TAKING A DIVISION.

Whenever a vote is taken in the House of Commons the members are all told off bodily by a most clumsy proceeding, a custom which evidently comes down from a very ancient and primitive time. All the members get up and leave the floor, deserting the chamber absolutely. They are literally poured out into a hall, where they separate themselves into two lobbies, the "ayes" going into one lobby and the "noes" into another. From these lobbies they file out, each lobby pouring out its contents through its own door between a pair of tellers. The vote is thus counted, and there is no other way of taking it if the yeas and nays are called for. Calling for a division, therefore, is a very serious matter in the way of delay.

Half a dozen counts may consume a whole afternoon or evening session, especially if any of the members choose to loiter in the hall or lobby. By another curious formality, whenever a division was called we "visitors of the House" were removed from our private dock to an outer chamber, and

when the ceremony was over brought back again. The reason gravely given for this usage is "lest any stranger might get mixed with the members and counted." During one night I went out thus three times to avoid the danger of being pressed in as a British legislator.

The description of these arrangements—the machinery of the House of Commons—has consumed so much space, that I must postpone to another letter some description of the appearance of the House itself and of their ways and modes of doing business as compared with ours.

I shall conclude with some explanation of a human instrument of machine politics we do not have on our side of the water, in just the same shape, at least—

THE WHIP.

It is the duty of the "whip" to always see that the necessary party "vote" is on hand in case it should be needed, either to carry a measure or to prevent an adjournment. An adjournment can always be had here if there are less than forty members in their seats and any one chooses to call for a count.

In this land where Parliamentary attendance is so very negligent, the duty of the "whip" is no light one, and requires a large amount of tact, knowledge of society and the different social relations of the members, prudence, judgment and sagacity. He must not be nervous and detail the members for duty when they are not needed. He must not be reckless or over-confident or let himself be misled or deceived on the other hand, and be found without any forces, when the vote is called.

Everything over here if once tried and accepted works itself very quickly into fixed shape and becomes an institution. The "whip" is now a recognized and well-established cog-wheel in British machine politics. He is always one of the under-secretaries of the Treasury—I think, the second under-secretary. His real work is not the Treasury business, of course, but the party management and engineering. He has a special office-room in the Parliament building—one of the Treasury rooms—fitted up for his particular uses and work, with telegraph, messengers, clerks, etc. By courtesy the whip of the opposition has also a room allowed him in the building, similarly fitted up, to do his party work in, which, to say the least, is very generous of the party in power. However, it is the taxes of the people which pay for both the rooms.

When the opposition come into power their whip is, by now-established usage, entitled to the post in the new Ministry of second under-secretary of the Treasury. Thus the machine works smoothly on.

IN THE HOUSE OF LORDS

The arrangements are much the same as in the Commons. There is very little public interest in their proceedings, however, and usually a very slight and spiritless attendance of the members. There are benches at one end of the floor, from which you get a good and comfortable view of the whole house, and there is no difficulty in getting in, as the order of any peer will admit you.—W. W. N. in *Philadelphia Press*.

Selections.

Blessed are they who live above the world while they are living in it, anticipating heaven by receiving its spirit before they breathe its air.

If Christ wholly sets Himself apart for believers, how reasonable is it that believers should consecrate and set themselves apart wholly for Christ.—*Flavel*.

"Ye know not what ye ask" is stamped On each unchantered prayer That lays not at God's feet its weight Of hope or of despair.

"In all their afflictions He was afflicted, and the angel of His presence saved them" (Isaiah lxviii. 9). It is between Christ and His Church as between two lute strings,—no sooner one is struck but the other trembles.—*Thomas Brooks*.

Private prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants, and without our asking Him, could supply them in the best manner and at the best possible time. But He will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises He hath given.—*Hannah More*.

Science and Art.

One of the largest works of art ever undertaken is now being executed by Professor Louis Braun, of Munich. It is a painting of the Battle of Sedan, on the enormous scale of 40 feet by 50 feet. The artist has selected the culminating point of the action, when the last desperate efforts of the French to open a way across the "circle of iron" were frustrated.

Prof. Tice, of St. Louis, the meteorologist, who went to Marsfield to investigate the phenomena of the late storm, thinks there was a wave of water in the rear of the cloud wave. He says:

"Everywhere along the track of the tornado there is evidence of a wave of water following in the rear of the cloud spouts.

"At some places there are only faint traces of such a wave, at others the debris is carried up and over obstructions two or three feet high. These waves or currents flowed in greatest volume up hill. There are places where the entire top soil is washed away by the currents.

"Fibrous roots and tufts of grass show their direction to have been up hill, and, what is significant, from all points of the compass towards the top of the hill, where the tornado was raging at the time and expending its force. No trace at any point can be found where they flowed down hill. Many level places are swept clear of soil. Leaves, grass, debris of wrecked buildings and fragments of planks carried along by the current, and left in its track, arranged themselves longitudinally to the current. The following interesting fact is vouched for by George Gilbert, of this place.

"He and his wife and four children were on a visit eight miles in the country, and the centre of the tornado passed within five or six yards from where they were. A wave of water, apparently fifteen feet high, rolled in the rear of the point of contact of the cloud spout with the earth.

It rolled over them in a second, and was icy cold, drenching them thoroughly.

Personal.

Prince Oscar, of Sweden and Norway, is a youth of twenty years, whose beardless face looks even younger than that. He is a handsome boy, gracious and elegant in carriage and manner.

The English historian Froude, in his recent life of Bunyan, says that his prison life was an easy one, and that the restraint was merely a nominal one which one word from Bunyan could have ended.

The death of the Rev. David X. Junkin, D. D., is announced. It took place at the residence of his son in law in Martinsburg, W. Va., on the 22d of April, in the 72d year of his age. He was an intimate college acquaintance and life-long friend of the writer. A brief reference to him from us may, therefore, not be out of place. He was born at Hope Mills, Mercer county, Pa., to which place his parents had removed a few years before, from New Kingston, Cumberland county, Pa., and was the youngest of fourteen children. Rev. Dr. George Junkin, a prominent minister in the Presbyterian Church, who died in this city nearly twelve years ago, was an elder brother. Dr. Junkin graduated at Jefferson College, Canonsburg Pa., in 1831. After teaching a short time at Germantown, Pa., he entered Princeton Theological Seminary, where he remained two years. On the 25th of March, 1835, he was ordained and installed pastor of Greenwich Presbyterian church, Warren county, N. J., in which relation he continued until 1851, during part of which time also he was Adjunct Professor of Belles-Lettres in Lafayette College, Easton, Pa., of which institution his brother was at the time President. He was subsequently pastor of the "F" Street Presbyterian church, Washington D. C.; chaplain of the U. S. Navy; pastor of the North Presbyterian church, Hollidaysburg, Pa., and from 1866 until his death, of the Presbyterian church, Newcastle, Pa. He was a ripe scholar, of pronounced opinions, and ardent in his attachments. He was the author of several works, and an extensive correspondent of the religious press. He wrote beautiful classic English, and was also a poet of some reputation, having furnished the religious public with a number of popular hymns. S. R. F.

Books and Periodicals.

WORTHIES OF SCIENCE. Rev. John Stoughton, D. D., pp. 342. Price \$1.50. American Tract Society, 3 Nassau Street, New York; 1512 Chestnut St., Phila.

We have received a copy of the above work, and perused its pages with interest and profit. It contains ably written sketches of the lives of seventeen of the most eminent men of science, who have lived in the period commencing with the thirteenth and closing with the present century. The list begins with Roger Bacon and ends with Adam Sedgwick. "Each 'worthy' is left to speak on both scientific and religious matters, as much as is convenient, in his own language; or summaries of his discoveries and opinions are drawn from sources acknowledged to be trustworthy." The object of the author, is not to reason on the subject, but to show, that, in a large number of instances, scientific men have illustrated in their lives a perfect harmony between the pursuits of science and religion. The possibility of such harmony some are disposed to deny. This has been the case in every age; but it is more especially so at the present day, when a strong effort seems to be made in certain directions, to array men of science against religion, as though the two pursuits were incompatible with each other.

The appearance of the work, at this time, is, therefore, most opportune. The testimony of only the most prominent in the sphere of science, such as are, on all hands, acknowledged to be leaders in their profession, is given. It is direct and decisive. Their sentiments are expressed in clear and forcible terms. No disposition to qualify their views or present them in an evasive form, is evinced. It is the testimony of men also, the rectitude and purity of whose lives, evidence the sincerity of their utterances. The testimony of one such in favor of the truth of Christianity, is worth more than that of a dozen against it, whose views are so patent as evidently to reveal the source from which their opposition proceeds. When the united testimony of many of the noblest and greatest men of earth is given to some truth, its force must be irresistible to every unprejudiced mind. This fact gives additional value to the work before us. We, therefore, most cheerfully commend it to general favor. F.

LITTLE'S LIVING AGE. No. 1872, May 1st 1880, The Deep Sea and its Contents by Dr. Wm. B. Carpenter. *Nineteenth Century*; The "Crookit Mog." A Story of the Year One, Part III, *Fraser's Magazine*; B. K. Leish, *Macmillan's Magazine*; He that will not when he may, by Mrs. Olphant, *Nineteenth Century*; Skeet Agnosticism and Wm. n, *Nineteenth Century*; The Kingdom of this Century, *Cornhill Magazine*; The Civil Code of the Jews, Part IV., *Edinb. Mag. & Review*; The Jews and the Civil Power, *Saturday Review*; Temperature of the Soil during Winter, *Nature's Poetry*. Little & Co., Publishers, Boston.

THE STANDARD SERIES CLASS C. 2, No. 22 April 27th, 1880. *Idyls of the King*, by Alfred Tennyson, (Prize without abridgement). Price 20 cents. N. York, I. K. Funk & Co., Publishers, 10 & 12 Day St.

WIDE AWAKE for May is an exceedingly bright number "thick with pictures as the spring w. sides are with dandelions." The Renaissance of Jacob Abbott, one of the pioneers in literature for the young, is of especial interest. \$2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Boston.

St. Nicholas, Scribner's illustrated magazine for boys and girls. Conducted by Mary Mapes Dodge. Subscription price, \$3.00; single numbers, 25 cents. The May number of this magazine contains a very great variety of interesting and instructive matter, very finely illustrated. The young will not only amuse, but benefit by what is contained in its pages. Scribner & Co., 743 & 745 Broadway.

The Messenger.

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We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MAY 5, 1880.

IT WILL REQUIRE ENERGY.

It is a matter of regret, that the circulars of the different Boards of Missions in regard to the thank-offering, were not brought before the Church at an earlier date. The "Foreign Board" was obliged to communicate with our missionary in Japan, which caused some delay; and the Home Board is made up, for the most part, of busy pastors, who cannot hold conferences just when they please, and so we are not disposed to blame any one in the matter.

We published both appeals at the earliest possible moment after they were furnished us; and much as we regret that the plans for contributing were not formulated at least two weeks before Easter, we are sure that much can be accomplished in the time specified, if only all our pastors and congregations go to work as heartily as some have done.

There may be discouragements in the way. It may be urged, for instance, that the assessments laid by Synods and Classes are due, and that it will take all the funds that can be raised to meet these and other obligations already assumed. This, we think, is not a sufficient excuse. The apportionment for each congregation, except for missions, is very small, and the sums for the last object need only be increased by especial and general contributions. We think our people should put themselves to some inconvenience and make some sacrifices in this matter just at this time, and we hope our pastors and elders and others will try to enthrone every man, woman and child with this thought.

GIBBON SUGAR-COATED.

M. Renan, the Rationalist, has just concluded a course of lectures in London. These lectures were delivered at St. George's Hall, and not in Westminster Abbey, as it was supposed they would be. The report that Dean Stanley had invited the French Academician to his "Chapter House" to the astonishment of many, proves to have been false. He has done no such thing, his experiment with Max Müller having convinced him, that there was neither rhyme nor reason in opening churches to men, whose powers are spent in attempts to undermine Christianity.

M. Renan was received, however, with courtesy, and his crowded audiences comprised many celebrities. The lectures were just such as might have been expected from the man, and we do not wonder, that the ecclesiastical organs of Great Britain should attack them as inculcating skepticism in its most polished, insidious form. He has lately been credited with having a great admiration for the simplicity of early Christianity, but those, who have ever read his "Life of Christ," will readily conceive of the kind of admiration it is. With him our Saviour was simply a man of great genius—a very pure enthusiast, worshipping an ideal; a philosopher who, unlike the Roman emperors and patriars on the one hand, and the haughty Pharisees on the other, fell in with the common people, and never thought of claiming to be the world's Messiah, until His success in reaching the hearts of the populace suggested it to His vanity. Then His ambition infatuated Him, and He became so angry on one occasion at least, that He did not know His own mother. It is easy to judge, we repeat, what kind of admiration any one would have for early Christianity with such ideas of its Founder.

It appears that some years ago, a Mr.

Robert Hibbert founded a lectureship in England, with the idea of helping forward the advancement of Christianity, which his testator thought inseparable from that of science, and "Comparative Theology," is now considered just as the scientists go through with "Comparative Anatomy." This, as we might suppose, is a chosen field for such men as Müller and Renan, who treat the subject from an infidel point of view. Christianity will of course come out of this like pure gold from the furnace, but this will not be because some persons, under the plea of investigation, do not try to impugn it.

The London Times gives an extended notice of one of M. Renan's lectures. "In what sense was Christianity the creation of Rome," i. e., of Pagan Rome with its civilization, etc.?" That was the subject of the discourse, or rather as the lecturer put it, "The influence of the Institutions, Thought and Culture of Rome on Christianity, and the Development of the Church Catholic." Of course there is just enough truth in some of the positions assumed, to make the falsehood all the more plausible. The universal religious instincts of man, for instance, is an argument for Christianity rather than against it, and the power of its Divine Author to empty Olympus of its Jupiter and displace the gods of many of the heathen in the hearts of men and of the world, is proof of its heavenly origin. But M. Renan, for all the world like Gibbon, seeks to account for its success by human circumstances favorable to its growth. "By the creation of its vast empire," he tells us, "Rome furnished the material conditions of the propagation of Christianity. Above all she has created the moral state of things which served the new religion as its atmosphere and medium."

Almost any one should be able to see the drift and danger of such statements. The parts of them that are not absolutely false, are perverted. All true philosophers must regard history as the unfolding of the life of our humanity in time, and men like Neander have not failed to dwell upon the preparations of the world for Christ, nor yet to take into consideration the temporary modifications which the world's life made upon the Church; but M. Renan reverses the true order of things, and finds the success, if not the source of the Religion of Christ, in the institutions of men, and in a mere combination of circumstances; when, in truth, the carnal mind was enmity against God, and the world powers spent all their energies in trying to exterminate His followers, and to blot out His teachings. The Church grew in spite of the opposition of evil, and not because there was anything favorable to her in the fallen order of the world.

There is no question about M. Renan's scholarship, and his exquisite way of putting things. That, in part, constitutes the danger.

DEAN HOWSON'S LECTURES.

Rev. J. S. Howson, Dean of Chester, England, has lately delivered several lectures in this city. He is widely and favorably known for "the Life and Epistles of St. Paul," which he wrote conjointly with Rev. W. J. Conybeare, and our readers may be interested in getting some idea of his personal appearance and of his style as a lecturer.

Dean Howson is about sixty-five years of age. He is above the average size—tall, and in the vestments of the Episcopal ministry, at least, appears to be portly. His hair is gray, and worn rather long; his complexion very florid, and his face smoothly shaven. He has a small but piercing eye, and wears spectacles.

The first of the two lectures we were permitted to hear, was on the "Acts of the Apostles." This was written on separate sheets which the lecturer held in his hand, placing each one under the rest when it had been read. In fact, there was no more attempt at oratory than the chairman of a committee would make in presenting a report to a Synod. As soon as it was understood, however, that there was to be no rhetorical display, the audience settled down to the common sense thought of learning something

from what the man had to say, rather than of watching his manner.

The second lecture we attended, was before the "Churchmen's Missionary Society for Seamen," and the subject was "The Voyage and Shipwreck of St. Paul." In this case, the lecturer held in his hand a copy of the New Testament, read the twenty-seventh and part of the twenty-eighth chapters of the Acts, where the account is given; and made a running critical commentary on the subject, just as a professor in a Theological Seminary would do before his class in "exegesis." The substance of what he said will be found in the work we have already referred to, Vol. II., chap. xxiii.

We liked these lectures, because, waiving aside all show, they came down to solid instruction. The "excess" of details which might be brought against them, even as this has been charged against Conybeare and Howson's published work, is justified by the sacred record which is very minute. Indeed, carpers have found fault with the fact, that St. Luke has given so much space to an account of things that seem at first unimportant, but there is wonderful wisdom in all that men wrote when moved by the Holy Spirit. To say nothing of higher, broader designs, recent investigations have shown, that many seemingly obscure and insignificant particular statements made in the account of St. Paul's voyage and shipwreck, have served to correct uninspired history, by the light they throw upon questions of topography, the seamanship of the times, etc. Upon this, however, we cannot dwell.

It should be said, however, that Dean Howson is to be ranked in the best class of English writers on Theological subjects. His place is among "Broad Churchmen"—a term not to be confounded with the semi-infidel latitudinarianism of those who call themselves "Liberal Christians." The school to which he belongs has been represented by such men as Dr. Arnold, of Rugby, Archbishops Whately and Trench; Archdeacon Hare, Maurice and Kingsley—men whose Christian sympathies extend beyond any Establishment.

OUR SOUTHERN TRIP.

We spent two Sundays at Newton, N. C., on the first of which we preached for Rev. John A. Foil, in a church about a mile and a half from the town. The building is an old one and in a somewhat dilapidated condition, indirect reference to which we could not forbear making in the progress of our discourse. It does not speak well for the good taste, if not the piety of a people, when they allow the house of God to run down, and even numerous broken lights in the windows to remain unsupplied. God's sanctuary ought to be kept in a better condition than even our private dwellings. In the present case, this omission of duty to which we have referred, may be accounted for in part, by the fact, that the house is occupied jointly by the Reformed and Lutheran congregations. In such cases, the one congregation often waits on the other to move in matters of repairs. The grave-yard attached to this church is an old one, and the inscriptions on quite a number of the tombstones are in the German language, which can be read only by a few of those, who at present worship at this place.

The second Sunday, with the previous Saturday, was spent in Lincoln county. It was the Easter season, in connection with which the Rev. Mr. Foil held communion in Salem church, of which he is pastor. The preparatory services were held on Saturday, and the Lord's Supper was administered on Easter Sunday. On both occasions, we preached the sermon. As the weather was unfavorable on Saturday, the attendance was comparatively small. On Sunday the congregation present was large, and much interest in the services was manifested. One person was added to the church by confirmation.

On Monday evening after Easter, we preached in Newton, to the congregation of which the Rev. J. C. Clapp is pastor. The audience present was quite a respectable one for a week-day evening service, and the attention given to our discourse was marked and encouraging.

In view of the character of the congregation, we were surprised to learn, that the regular appointments for services in this church are quite unfrequent. This people certainly ought not to be satisfied with less than one sermon on each Sunday, and are, we should think, fully able to provide themselves with service that often. The source of trouble doubtless, in a great measure, grows out of the want of a sufficient number of pastors in North Carolina, to furnish each congregation, with one service on every Sunday. The evil of this condition of things is felt by some, and a desire prevails, in such cases, to have it remedied as speedily as possible.

From what we know of the state of our Church in North Carolina, we are disposed to look upon the territory it covers as a vast missionary field. The brethren laboring there are too few in number to work it to advantage. In order to meet the wants of the Church, as far as it can be done, they are obliged to spread their operations over a large field, which calls for much labor, and often too, for no small amount of self-denial. They would gladly welcome others to their assistance, and young men especially, willing to work, and, for a time at least, to make some sacrifices and undergo a little self-denial, could readily find room here for usefulness. We should be pleased to learn that some such are turning their attention in this direction.

It was our desire to have remained some three or four weeks longer in North Carolina, so as to afford an opportunity to visit as many more charges. Pressing business engagements, however, required our return home. We were not able to visit any of our numerous relatives in Rowan and Cabarrus counties, nor to give the Rev. Dr. G. W. Welker, who resides in Guilford county, some fourteen miles from Greensboro, even a passing call. We tried to effect a meeting with him for a night, at Greensboro, but failed to do so, much to our mutual regret.

The North Carolina Classis has a membership of a little over two thousand, divided among twenty-nine congregations, and organized into eleven charges, served by as many ministers, only two of whom minister each to a single congregation. There are some important points also, at which mission congregations could and ought to be organized, and this would be done, were the men at hand to take charge of them, and the means furnished to aid in their support for a time. The Southern Church has strong claims on their brethren of the North, and we should be glad to find the latter giving them speedy and proper attention.

On Wednesday, the last day of March, we entered upon our return journey home. On the following morning at half-past 10 o'clock, we were met by our brother at Danville, Va., who accompanied us to his home at Alexandria. We remained there until Saturday afternoon, when we took the train for Baltimore, at which place, as already stated, we tarried over Sunday, and reached home on the following day at noon. We were much gratified with our trip, as well as benefited by it; and are under great obligations to our friends at the different points visited, for the many kind attentions invariably and cheerfully paid us. One greater than man has said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

S. R. F.

THE GUARDIAN.

The May number of this monthly was issued in due season. It opens with a number of interesting Editorial Notes, which are followed by an article from the editor on "Dr. Jonas King, the Modern Paul in Athens," and another from Edwin A. Gernant, which is a continuation of the series entitled, "Over Land and Sea," and treats of "Zwingle's Church and Rigi Kulm." An article by H. J. Van Lennep, D. D., on "The Day of Pentecost," and a selection on "Popular Errors" closes the literary department. The Scripture Lessons, with the accompanying Com-

ments for May, which are unusually full, fill out the greater portion of the number. Several interesting brief selections are interspersed among them. The interest and excellent reputation of the work are well sustained. F.

COMING TO AMERICA.

It was announced last week, that Rev. Edmond De Pressense, D. D., had been appointed Secretary to the French Legation at Washington. Dr. Pressense's prominence in religious and State circles in France, and his writings on Theological subjects, some of which have been translated into English, have given him a world-wide reputation, and his coming to the United States will be hailed with pleasure. He is fifty-six years old; was born in Paris, and received his academic and collegiate education in that city and in Berlin. He entered the ministry, and became pastor of the Independent Protestant Church in the memorable year 1848. His eminence was due to his devotion to the maintenance of the Church apart from State aid and control. Dr. Pressense's strong point has always been in insisting that Christianity furnishes the only solution of the leading moral and social questions of the day. He was elected a member of the French Assembly upon the proclamation of the Republic in 1870, and showed himself to be an ardent supporter of President Thiers.

"Conferences on Christianity in its Application to Social Questions," "Catholicism in France," "The Church and the French Revolution," and a "History of our Saviour," are among his principal works.

DEATH OF MISS MAUD APPLE.

A dispatch received from Lancaster on Friday last, announced the death of MAUD, daughter of Rev. Dr. Thomas G. Apple, aged fourteen years. This is the second baptism of the kind Dr. Apple has received within a few years, and he and his family will have the sympathy of their friends throughout the Church. We have no words to express our sorrow, but can rest in the assurance that the dark cloud is gilded by beams from the Sun of Righteousness.

CATALOGUE.

The Annual Catalogue of Franklin and Marshall College, and the Theological Seminary, at Lancaster, Pa., for 1879-1880, has been issued in good form from the press of Steinman and Hensel, and we would advise persons interested in our Church Institutions to secure a copy and examine it. There are ninety students in the College proper; forty-three in the Academy and twenty-three in the Theological Seminary; total, one hundred and fifty-six. This record may seem small compared with the large showing of schools in the Eastern States, but things are not always to be computed by arithmetical numbers, as there are algebraic forces and factors which may be raised to higher powers. All things considered, our institutions are settling down on a solid basis in every regard. The financial condition is more reliable than ever before, and our College and Seminary, located at Lancaster, bid fair to become centres of vastly increased influence.

Notes and Quotes.

The description published this week on our "Miscellaneous" page gives a very clear idea of the British Parliament. It is from the facile pen of Capt. Wilberforce Nevins, to whose letters in the Phila. Press we have already had occasion to refer, and will prove interesting and instructive to a great many of our readers, old as well as young. It must be remembered that the letter was written in August, 1879, and that the recent elections have changed matters.

The Christian Union has this item: "The joke of a year ago has become a reality. Last Sunday Mr. Beecher preached to quite a little audience at Elizabeth, N. J., to another at Newark and to several smaller ones in Brooklyn—all at private residences which were connected with Plymouth pulpit by a

telephone put up, experimentally, by Mr. Alfred Beach, of the 'Scientific American.' The experiment was an entire success."

Among the Exchanges.

The last number of the *Reformed Church Quarterly* has received complimentary notices from more than one quarter. In speaking of it, the *Independent* says:

"Dr. F. A. Gast's article on the Peshito Old Testament is well worked up, and his conclusions are, we think, generally sound. The obscure question of the origin of the name 'Peshito' can be cleared up only by investigation of the literary usages of the period in which it originated. We would suggest to Dr. Gast special research in this direction, whereby, we have no doubt, he would be able to throw light on this at present little understood period of Eastern Christianity. The order of books in the Peshito seems to be this: it arranges them as Pentateuch, Hagiographa, Prophets, with a few modifications; Job is put next to the Pentateuch because, as Dr. Gast suggests, of its supposed early, perhaps Mosaic origin; Chronicles is placed after Kings from similarity of contents; Jeremiah, Ezekiel, and Daniel are put at the end because of their exilic and apocalyptic character; while the three post-exilic minor prophets are not separated from the others. The prophets are put last, probably because the Hagiographa was mainly represented by the Book of Psalms, which was referred in its beginning to the time of David, and, therefore, preceded the prophetic writings. We agree with the reviewer in the opinion, that the authors of the translation were Jewish Christians; but we do not find his argument for Edessa as the place of origination satisfactory. The relations of the Peshito to the Septuagint and the Targum are touched on slightly in the article. This also is a point that has not received due attention from scholars. The critical use of the Peshito in the construction of a pure pre-Masoretic text of the Old Testament is envied with many difficulties. We are glad to see, that Dr. Gast is working on the subject, and we hope that he will devote himself to some particular part of it and work it up thoroughly. To have a scientific treatment of the text of Deuteronomy, or Isaiah, or Proverbs, would be a great help to scholars. The article entitled 'Negative Preparation for the Reformation,' by S. R. Bridenbaugh, has some excellent remarks."

The book reviewer of the *Lutheran and Missionary*, whose contributions have become a leading feature of that paper, has a friendly criticism, which will be appreciated by the author to whom he especially refers. All true men wish distinctions to be brought out, and if they cannot be met, it is but honesty to yield to them. But we think the very thing the Reformed Church has been guarded against is false dualism. The *Lutheran* says, however:

"Among these articles, characterized in general by ability, and throughout by the tone of dignity and amenity which does such honor to the *Reformed Quarterly*, the discussion by the Editor of 'the Glorification of the Son of Man,' will be read with more than ordinary interest. Nothing could be more true than its statement, that 'if the Lutheran and the Reformed Church were one in reference to the person of Christ, they would soon be united on all other subjects,' and if the sole difficulty in regard to what he supposes to be the Lutheran view is, that 'it gives infinite attributes to a finite subject,' there ought to be harmony; for the Lutheran view is not really open to the charge. It leaves the infinite attributes just where they belong—to the divine; and the human is in the fellowship of them, not by having them *given* up to it, but by being united to the divine personally. The divine does not give them up, but keeps them, and the human does not receive them, but is participant in them, remaining in the divine, because it is by personal union in the divine."

If we might use a very rough illustration to mark by a physical analogy the distinction involved, we might say, that a railroad train cannot impart by transfer its power of moving a mile a minute to the human body, but the human body in the train, can be brought into fellowship of its motion, and without gaining any new independent power of rapid motion actually moves, or is moved a mile a minute. The train does not lose the motion; the changes of the body in the motion, do not remove the motion from the train, nor give it to the body apart from the train. Dissolve the relation and the old power of the train remains, but the body has lost its actual power of rapid locomotion. The Reformed difficulty seems to us to rest upon a false dualism and a false priority in the mode of stating the question. The true mode of putting the question all through is not, Of what is the finite capable? but, Of what is the infinite capable? Not, How much of the Godhead can the human take into it? but, How near can the divine draw the human to it? How much can the divine impart to the human? The Reformed seem to us to limit the divine by the restrictions of the human, instead of expanding the human by the gracious endowments of the divine."

Charles T. Congdon, after fifty years' experience, is publishing the "Reminiscences of a Journalist" in the *N. Y. Tribune*. He says:

"Newspaper work is remorseless in its requirements and exigent in its demands. In the matter of permanent reputation, it is scantily rewarded. The same study and industry, which are expended in the treatment of topics of evanescent interest and of temporary importance, if employed in a different direction, might result in the production of remarkable books, with a respectable place in literary annals. The public, which is mainly interested, may congratulate itself upon the fact, that, as a rule, not of course without its exceptions, the journalist is an educated gentleman. This may surprise the self-constituted censors of the press, yet I do not fear to say it. A man upon the staff of a newspaper is there, as a clergyman is in his pulpit and parish, as a college professor is in his recitation room, as a doctor is at the bedside of the sick, as a lawyer is in the tribunals of justice. None of these need knowledge and tact more than he

does, and, upon equitable estimation, few of them possess more of either than himself. It is not his fault if he is little known personally to the thousands who read him."

Communications.

IMPORTANCE OF FULL AND CORRECT STATISTICS.

Any one looking at the Statistical Tables of the different District Synods, as incorporated in their published Minutes for last year, can readily see, that there is still room for considerable improvement in the statistics of our branch of the Church. There is, indeed, a marked advance in their fulness, when compared with those of a few years ago. Nevertheless, the statistics of many of the Classes are far from being full and correct, as they ought to be. A number of the Classes are still guilty of furnishing their respective Synods with incomplete, yea very defective tables of statistics.

As most of the Classes will hold their annual meetings within the next two months, it is deemed important to direct the attention of those concerned to this matter, so that full and correct statistics may be furnished by every congregation and pastoral charge to the appropriate Classis. Let these several Classes take a just pride in having full, reliable statistics. Let each pastor and delegated elder see to it, that their pastoral charge furnish such statistics, as the Constitution of our Church requires.

It is a lamentable fact, that the Reformed Church in the United States has not come up to the full measure of her duty in the get-up of her statistics, in the past, and consequently has often been under-rated by those, who have even felt disposed to do her justice in the matter, had she but been more careful to supply the correct data of her numerical strength. The Census of the United States for 1870 shows a vast improvement over previous ones, in this particular, just because more care and concern were bestowed in furnishing those who made the enumeration with the necessary figures in the case. And as during the approaching month of June, the Tenth Census of the United States is to be taken, let every pastor become interested in the matter, so that when the census-taker calls, a full and correct response may be given, as to the value of Church property and any other facts and data that may be asked for. If this suggestion be heeded, we may reasonably expect to see our Reformed Zion take her proper position and occupy no mean place in the Census about to be made: otherwise, there may be complaining, as has so often been the case.

It is feared, that many of the pastors are deficient in a knowledge of what is actually required in order to present full and correct statistics to their Classes. To aid and assist such, it is our purpose to furnish another article to the MESSENGER, next week, in which reference will be had to the requirements of the Constitution of the Church and deliverances by the General Synod on the matter of statistics.

Brethren in the Ministry, let us make at least an earnest effort to perfect our statistical tables, so that when the Minutes of our respective Synods for 1880 shall be published, they may contain the most thorough, accurate and complete statistics ever presented by us to the Church at large or the world.

MERCERSBURG.

THANK-OFFERING.

"A Layman" has sent us \$5 for the Thank-Offering fund, prompted thereto by the suggestion made by a "Plain Man" in last week's MESSENGER. He does not state to what particular object he wishes it to be applied. We presume, however, it is for Missions, and trust his example will be followed by many others, laymen as well as ministers.

SAM'L R. FISHER.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The post-office address of the Rev. L. D. Stambaugh has been changed from Birchrunville to Uchland, Chester county, Pa.

In connection with the Easter communion, eleven persons were added to the church at Pottsville, Pa., of which Rev. C. Baum is pastor. The members also favored their pastor with a surprise visit on Easter Monday.

Rev. C. H. Mutchler, recently of Jonestown, Pa., has entered on his missionary labors in Florida. His post-office address is Bronson, Levy county, Florida.

During the past year eighty-three persons have been added to the Reamstown, Pa., charge, of which the Rev. S. Schweitzer is pastor. Catechetical classes have been kept up during the year, and an increasing interest in the general work of the Church, as well as in home matters, is manifested.

At a communion in St. John's Reformed church, West Philadelphia, Rev. J. S. Vandersloot, pastor, held on the 25th of April, twelve persons were added to the church, three by confirmation, and of whom received adult baptism, six by certificate, and three by renewed profession. One half of the whole number are heads of families. The occasion was one of more than usual interest, and the number of communicants the largest in the history of the congregation. The prospects of the congregation were never more encouraging than they are at present.

On Palm Sunday, twenty-four persons, members of a catechetical class, were confirmed in Zion's church, Wilkesbarre, Pa., of which the Rev. F. K. Levan is pastor. At the same time, fourteen persons, all heads of families, were received on certificate, making the additions to the church thirty-eight.

At Nanticoke, eight miles below Wilkesbarre, the Rev. F. K. Levan has organized, by the authority of East Susquehanna Classis, a congregation of about fifty members. At a confirmation service held in this church two weeks before Easter, eight persons, members of a catechetical class, were added to the church.

A marked copy of a Lancaster paper has been sent to us, calling attention to the fact, that there has been no proper recognition of the services of persons who live in the neighborhood of St. Luke's chapel, and were active in the establishment of that mission, although not members of St. Stephen's congregation. We are certain this omission was the result of oversight, and that the members of St. Ste-

phen's will be most willing to accord to the Misses Bundeell and every one else, the credit they doubtless richly deserve.

In connection with a communion held on the 25th of April in the church at Boyertown, Pa., of which the Rev. L. J. Mayer is pastor, ten persons were added to the church on certificate. The communicants numbered three hundred.

At Mahanoy City, Pa., forty-three persons were added to the church of which the Rev. H. A. Keyser is pastor, in connection with the Easter communion, thirty-one by confirmation and twelve by certificate. Three hundred and thirty-six persons communed, and the collection for benevolence netted \$45.

In connection with the Easter season, twenty-one persons were added to the churches of which Rev. J. P. Moore is pastor, twelve to the Millersville, Pa., congregation, and nine to the Rohrerstown congregation.

On Sunday after Easter thirty-one persons were added to the church at Meyerstown, Pa., of which the Rev. Dr. Geo. Wolf is pastor, twenty by confirmation and eleven by certificate.

In connection with a recent communion held in the Jonestown, Pa., charge, of which the Rev. A. R. Bartholomew is pastor, twelve persons were added to the church by confirmation, ten at Jonestown and two at Fredericksburg.

PITTSBURGH SYNOD.

The pastor of St. Paul's Reformed church, Meadville, Pa., Rev. D. D. Leberman, was recently favored with a surprise visit on the part of his people. A full account of the affair is given in one of the local papers, from which it would appear, that it was one of more than usual interest. Not only was the number of persons participating in it large, but it also insured largely to the pleasure and comfort of the pastor.

The licentiate, W. W. Deatrick, recently of Milton, Pa., has accepted a call from the Centerville charge, lately organized out of a part of the Somerset charge, and expects to enter upon the duties of the pastorate about the 1st of June next.

Rev. F. A. Edmonds has had remarkable success in organizing the Newcastle Mission, of which Rev. J. M. Souder, who has regularly supplied it, is expected to take charge in a very short time.

Rev. W. C. C. Shulenberger confirmed three persons at a late communion, when the congregation made an offering of \$59.60 for missions.

Rev. D. B. Lady lately held communion in Brush Creek church, when twelve members were received, all except one heads of families.

A missionary convention of the Westmoreland brethren was held on the 22d and 23d of April. The people are taking a deeper interest in missions.

Rev. C. R. Dieffenbacher received ten members into full communion with the First church of Greensburg, making fifty-four during the year. The Easter offering was \$75. At the May term of court it will be decided, if the church property now held jointly with the Lutherans, who are opposed to division, can be divided. The congregational Sunday School now in existence less than two months, is almost twice as large as the former union school of both the congregations. This congregation has a promising future.

Wilkins Mission received a gift of \$1,100 for the payment of its debt, but lost the parsonage, which is needed very much.

Greensburg Seminary, under the care of Rev. L. Cort, has now a seminary, male, special normal and teachers' departments, and is assisted by seven teachers.

H.

THE POTOMAC SYNOD.

The Easter season, as spent by the church at Gettysburg, Pa., of which the Rev. Dr. M. Kieffer is pastor, was one of much interest and profit. The preceding Lenten season was properly observed, and the sacrament of the Lord's Supper was administered on Easter Sunday. The services were well attended and the number of communicants was large. Twenty-nine persons were added to the church. We regret to learn, that impaired health has necessitated the pastor to intermit his labors for a season; but trust he will be able to resume them with renewed vigor and strength at an early day.

The *Christian World* announces, that the post-office address of the Rev. Dr. George B. Russell has been changed from Washington, D. C., to Waynesboro, Franklin county, Pa.

WESTERN CHURCH.

Rev. Julius Grauel has accepted a call from the charge at Owatonna, Minnesota, and Rev. M. H. Groh from the New Lisbon, Ohio, charge. Their post-office addresses are changed accordingly.

In connection with the Easter communion held in Shanesville, Ohio, Rev. Dr. J. G. Zahner pastor, thirty-two persons were added to the church by confirmation, nine of whom received adult baptism.

The post-office address of the Rev. P. Greding, D. D., has been changed from New Philadelphia, to Bluffton, Allen county, Ohio.

Rev. W. Friebohn, missionary at St. Paul, Minnesota, has organized a congregation in that city under encouraging circumstances. It has received the name of "Friedensgemeinde," and worships for the present in a hired hall.

Rev. J. H. Krueger, who has, for a few years past, labored with much success in the congregation at Napa, California, has, as announced, resigned his charge with a view to return East; but before his departure, his congregation gave him some tangible testimony of their affection for him and appreciation of his labors in their midst.

Seventeen persons were added to the church at Canal Winchester, Ohio, Rev. S. P. Manger, pastor, in connection with a late communion, ten by confirmation, of whom eight received adult baptism, four by renewed profession, and three by certificate.

In connection with the Easter communion at Plymouth, Indiana, Rev. J. B. Henry, pastor, eighteen persons were added to the church.

Forty-five persons were added to the church at Canton, Ohio, of which the Rev. Dr. P. Herbruck is pastor, in connection with the Easter communion, thirty six of whom received the rite of confirmation.

Five persons were added at a late communion to the Baseline church, of the charge of the Rev. C. H. Schoepfle, Corothers, Ohio, by confirmation; four, all heads of families, to the Elk Creek, Ohio, congregation, Rev. L. Rike, pastor; sixteen to two of the congregations of the Beaver, Ohio, charge, Rev. Jos. L. Schatz, pastor; and two to the church at Pulaski, Ohio, Rev. A. L. Hassler, pastor.

Rev. J. J. Gruber, of Ada, Ohio, organized a congregation at Westminster a short time ago,

and is engaged in erecting a church at a cost of \$4,000. The money for this purpose has been furnished by a lady, who is in ill health, but hopes to be present at the dedication of the Church.

Since the 1st of January last, seven families have been added to the church at Swanton, O., Rev. H. Wegert, pastor, and eight persons by confirmation.

Rev. H. Matzke, of Baileysville, Ill., reports six additions to his church during the past year. The membership numbers one hundred and forty. He has baptized fifty-three infants and two adults. The catechumens number one hundred and twenty, and the scholars in the Sunday-School one hundred and twenty-six. Contributed for missions \$336.95, and for congregational purposes \$1531.45.

EASTERN GERMAN SYNOD.

Rev. Dr. D. Willers, of Fayette, Seneca county, N. Y., entered on the sixty-first year of his pastorate on the 22d of April, 1880. Truly this venerable father in the ministry has been favored beyond the common lot of his brethren. It is seldom any one is permitted to labor so long in the work of the ministry, and especially in the same field.

On Palm Sunday eight persons were added to St. John's Church, Lancaster, Pa., Rev. Dr. John Kuelling, pastor, by confirmation.

F.

ANNUAL MEETINGS OF THE CLASSES.

SYNODS OF THE UNITED STATES, POTOMAC AND PITTSBURGH.

Places and Time of Meeting.

Virginia Classis: Zion's Church, Shenandoah Co., Va., Thursday, May 13th, 7.30 P.M.

East Susquehanna Classis: Georgetown, Northumberland Co., Pa., Wednesday, May 19th, 7.30 P.M.

West Susquehanna Classis: Rebersburg, Centre Co., Pa., Wednesday, May 19th, 7.30 P.M.

Mercersburg Classis: McConnellstown, Huntingdon Co., Pa., Wednesday, May 19th, 7.30 P.M.

Allegheny Classis: Butler, Pa., Wednesday, May 19th, 7.30 P.M.

Lebanon Classis: Jonestown, Lebanon Co., Pa., Thursday, May 20th, 7.30 P.M.

Lancaster Classis: Quarryville, Lancaster Co., Pa., Thursday, May 20th, 7.30 P.M.

Zion's Classis: Littlestown, Adams Co., Pa., Thursday, May 20th, 7.30 P.M.

Maryland Classis: Funkstown, Washington Co., Md., Thursday, May 20th, 7.30 P.M.

San Francisco Classis: St. John's Church, San Francisco, Cal., Thursday, May 20th, 7.30 P.M.

St. Paul's Classis: Zion's Church, Dutch Hill, Crawford Co., Pa., Thursday, May 20th, 2 P.M.

Goshenhoppen Classis: Limerick, Montgomery Co., Pa., Friday, May 21st, 2 P.M.

Westmoreland Classis: Latrobe, Westmoreland Co., Pa., Friday, May 21st, 7.30 P.M.

Somerset Classis: Beam's Church, Somerset Co., Pa., Wednesday, June 2d, 7.30 P.M.

North Carolina Classis: Brick Church, Guilford Co., N. C., Thursday, June 3d, 10 A.M.

Clarion Classis: Troutville, Clearfield Co., Pa., Thursday, June 3d, 7.30 P.M.

Philadelphia Classis: East Vincent, Chester Co., Pa., Friday, June 4th, 7.30 P.M.

Wisconsin Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P.M.

Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30, P. M.

D.

NOTICE.

The Board of Visitors of the Theological Seminary will convene in annual sessions in the College building, at Lancaster, on Tuesday, the 11th of May, 1880, at 7.30 P. M.

A. H. KREMER,
Pres. of the Board,
Members.

A. H. Kremer, Th. Geo. Appel, S. R. Fisher, O. H. Leinbach, S. G. Wagner, C. F. McCauley, E. R. Eschbach, Jos. H. Apple, W. R. H. Deatrich, J. O. Miller, Thos. C. Porter, John M. Titzel.

SEMINARY COMMENCEMENT.

The Commencement of the Theological Seminary, Lancaster, will be celebrated in the College Chapel on Thursday, May 13th, at 7.30 P. M.

The graduating class numbers six.

Examinations before the Board of Visitors will be held on Wednesday and Thursday.

E. V. GERHART Pres. of Faculty.

NOTICE.

The members of Virginia Classis, which assembles at Zion's Church, Shenandoah county, on the evening of the 13th of May, will find conveyances to take them from the depot at Edinburg to their places of entertainment on that day. No provision has been made for doing this after the above named date.

H. TALLHELM, Pastor loci.

NOTICE.

The Board of Trustees of Theological Seminary will meet in lecture room of First Reformed Church, Lancaster, Pa., on Thursday, May 13th, at 10 A. M.

By order of the President,
Lancaster, Pa., } EDWARD J. ZAHM,
April 30, 1880. } Rec. Sec.

General News.

HOME.

A terrible riot occurred in the vicinity of Paterson, N. J., on Sunday, May 2d, between some German Singing Societies and an Irish farmer by the name of Dalzell, in consequence of the societies intruding on his grounds and his shooting one of them. The riot assumed such proportions that the military had to be called out. One man was killed and several wounded.

Messrs. Kemble, Petroff, Salter, Crawford, and Rumberger, who plead guilty to the charge of corrupt solicitation some weeks ago, were sentenced on the 26th inst. to imprisonment for one year in the Eastern Penitentiary, with \$1000 fine and disqualification for holding any office of profit or trust. On the 30th inst. the Board of Pardons at a special meeting recommended that the sentence of imprisonment be remitted. This is regarded by people generally as a hard blow at justice.

Medora, Ill., April 25.—J. H. & J. M. Valentine's store was blown from its foundations

by the cyclone and completely wrecked. Their loss is \$10,000. Two powder-cans, which were in the store, were ignited in some way and exploded, injuring Mr. Valentine badly and fatally injuring his clerk. The storm took a northeasterly direction, sweeping everything before it. Nothing was left of many of the houses but the foundations. Mrs. Abner Haynes was blown about 200 yards and instantly killed. In nearly every house the inmates were more or less injured.

Taylorville, Ill., April 25.—A terrible cyclone, scarcely less violent and destructive than that which visited Western Missouri, a week ago, passed over a portion of Christian county, a little after 7 o'clock last night, plowing its way through the timber, and scattering houses, barns and fences in its course.

Those killed outright were Mrs. T. J. Langley and two children of Alonzo Cutler, and all of them were mangled in a horrible manner. One of the Cutler children was found this morning in a brush-pile, 200 yards from the house, with the upper part of its skull gone.

Besides these, Mrs. Cutler, John Hay, Harry Langley, Mrs. Hoefner and two children, Alexander Elliott, James Watts and wife, and George Higgins and wife are not expected to live. Mr. and Mrs. Higgins seem to be in the most precarious condition. They sought shelter from the storm behind a chicken-coop, and several hours after were picked up a quarter of a mile away, mangled almost past recognition.

FOREIGN.

The British training ship, with more than 300 young seamen and 11 officers on board, is given up for lost.

As was expected Mr. Gladstone has been called to form a new English Cabinet. The lately elected Parliament has assembled. The first session was dull, but lively times are expected in view of the changed policy.

Obituaries.

DIED.—Near St. Thomas, Franklin Co., Pa., April 6th, Mrs. Elizabeth Kerlin, aged 85 years.

The deceased, whose maiden name was Haines, was born in Berks Co. At thirteen she was confirmed a member of the Haines Reformed Church near Reading. She was afterwards married to John Kerlin, with whom in 1849, she came to Franklin Co., where, excepting a few years, she has resided ever since. Unlike a number of church members, who leave their old homes for the border counties, she at once united with the Reformed church at St. Thomas, of which she was a faithful communicant member to the day of her death. During the last year failing health prevented her from attending the services of the sanctuary with any regularity, but when in God's providence she was permitted to be present, she appreciated her privilege. When death came, that faith in Christ which she possessed for so many years, sustained her, and with her last thoughts on Jesus, she fell asleep in Him.

W. I. S.

DIED.—April 15th, near Newport, Augusta Co., Va., Mrs. Martha K. Gollady, wife of Capt. John Gollady, deceased, at the age of 73 years.

Mrs. Gollady was a confirmed member of the Reformed church for nearly sixty years. Her life was one full of Christian graces and virtues. She cherished the warmest regard for her former pastors to the last. Revs. Brown, Hensell, Crawford and others were frequently mentioned during our visits with kindest regard. She was a representative of the older class of women, kind, hospitable, and unpretentious; free, outspoken, and without reserve. Just such a person as made one feel at home in her presence, and safe from unkind remark when absent. The large number of relatives and friends present at the funeral testified to her worth when living.

Though frequently attacked with nervous diseases, producing fainting and delirious spells, she was yet conscious almost to the last, and died in the triumphs of a living faith. Her prayer was, "Come, Lord Jesus, oh, come quickly, and take me to Thyself." And almost her last words were "My Saviour is waiting to receive me." The funeral was conducted by her pastor, who preached a sermon based on Matt. 5: 16, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

S. L. W.

DIED.—In Columbia, Pa., April 12th, 1880, Franklin Baney, aged 45 years, 1 month and 26 days.

Six years ago the subject of this notice made a profession of his faith in the Lord Jesus Christ, and was received into the full communion of the Reformed church of Columbia, Pa., by holy baptism and confirmation. He at once exemplified the profession of his faith in a godly walk and conversation, and took a warm interest in the church of which he was a devoted and faithful member to the time of his death. For a number of years he served the congregation with great efficiency in the capacity of a deacon. He held this position at the time of his death, and was secretary of the consistory, as well as treasurer of the Sunday-school, in which he was also a teacher. Beloved and respected by all, he was called away after a lingering illness, in the very midst of his usefulness. One of the last things he said to his pastor was, that his only desire to live was for the church.

At the regular monthly meeting of the consistory held last Monday evening, a committee was appointed to express the feelings of the consistory and congregation in reference to the brother's death, which has been done in the following preamble and resolutions.

WHEREAS, It has pleased Almighty God, by a mysterious dispensation of His all-wise Providence, to remove from our midst our beloved brother and faithful co-laborer in the congregation and Sunday-school, Franklin Baney, therefore

Resolved, That whilst we bow with humble resignation to the will of our heavenly Father, acknowledging our inability to fathom this dispensation of His providence, we lean upon His promises with confidence, knowing that He doeth all things well, and that He hath but called our beloved friend to his eternal reward.

Resolved, That we tender our loving sympathy to his bereaved family, and that with them we look for comfort to our Lord Christ, who only hath power to bind up the wounded heart, and "to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Acknowledgments.

HOME MISSIONS.—GENERAL SYNOD.

Received from Jacob J. Brinker, Executor of the estate of Sarah J. Brinker, deceased, Columbia Co., Ohio, \$2072.72, less exchange \$5 10, on account of legacy from said estate; the amount to be invested, and the interest thereon to be used for Home missions \$2067.62.

The above Legacy was received in two instalments of \$1632.36 and \$435.26.

CHAR. SENTER, Treas.

CLARION CLASSIS.

Received on Classical apportionment from June 9th, 1879, to April 28th, 1880:

St. Peter's ch'g, per Rev. W. C. B. Shulenberger,	\$ 84.60
Kittanning do	D. S. Dieffenbacher, 109.28
Clarionville do	J. M. Evans, 105.51
Beaver do	R. C. Bowling, 42.83
South Bend do	A. E. Kline, 70.87
Red Bank do	J. B. Thompson, 47.28
Paradise do	J. Wolbach, 48.50
St. John's do	G. A. Whitmore, 34.84
Plumb Creek do	M. H. Diffenderfer, 28.23
Jefferson do	T. R. Dietz, 49.91
Embleton do	R. C. Bowling, 7.74
D. S. Dieffenbacher, Treas. of Clarion Classis.	

FOR THROAT DISEASES AND COUGHS.—"Brown's Bronchial Troches," like all other really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

Youth's Department.

CHILDREN'S MORNING SONG.

To God above,
Whose name is love,
Our grateful song we raise,
And lowly bow
Before Him now
In humble prayer and praise.

All through the night
The angels bright
Have stood around our beds,
And while we've slept,
Their watch they've kept
Above our pillowed heads.

All through this day,
In work or play,
Lord, lead us in Thy way:
And may thy close
Bring sweet repose,
With dreams of heavenly day.

—American Messenger.

FIRST EARN; THEN GIVE.

"Papa, please give me ten cents?"
"What for, my son?"
"To put in the contribution box."
"Here is five cents, that will do to-day."

"Thank you, papa."

And the little fellow skipped along by his father's side, going to church one bright Sunday morning several years ago.

But I could hardly listen to the sermon, so absorbed was I in thinking of that little boy. He was a bright little fellow, with blue eyes and curly hair, and I felt from his very looks and elastic step that he was a good boy. But I want to tell you about another little boy who really envied him as he danced along by his father's side. This little fellow, whose name was Henry, was on his way to Sunday-school that same morning, when he met with an accident which obliged him to turn about and go home again. He had six cents in his pocket to put in the collection that day to help buy new books for the Sabbath-school library. But his father had not given him the money, for he was poor. The Sunday school which Henry attended was a small one, in a little mission church, in the suburbs of one of our New England cities, and was at this time making a great effort to get an addition to its small library. The superintendent had told the children that it was far better for them to earn the money which they gave, than to have it given to them by their parents. He told them of the little boy who collected a good sum of money for the missionaries by carrying around among his friends an ox's horn with the large end plugged up and a slit in it where the money could be dropped in, and labelled

"Once I was the horn of an ox,
But now I am a missionary box."

He advised the boys and girls to try to earn the money they brought, and gave some suggestions how it could be done. I do not know how many, if any, followed those suggestions, but I do know that some of them invented plans of their own, and earned the money and contributed liberally for that library. Let me tell you how some of the boys did it.

Henry was a small boy, only six years old. He could not do many kinds of work. Indeed he could not think for some time of any way by which he could earn a penny. At last he thought of his way, and during the week preceding the Sunday of which I have spoken, he put his plan in practice.

He went around the neighborhood, through the streets and open lots, and picked up every bone and every piece of paper that he saw, and on Saturday sold them to the junk dealer, by which he earned six cents. This money he was carrying to the Sunday-school when he overheard the little blue-eyed boy asking his father for the ten cents. When his father gave him only five, Henry smiled, and thought to himself "Well, I have more than he, and I have earned mine. It was not given to me." I am sorry to say that just then Henry stepped into a hole in the sidewalk, and sprained his ankle so badly that he could not get to Sunday-school, but was obliged to go home. Yet, even in his pain, he was not to be deprived of the pleasure of

giving the money he had earned, and so sent it along by his sister.

Now let me tell you of another boy who wanted to earn some money for that library. He found another plan. He was a little fellow of about eight years, and his name was Eddie. His mother was a widow, and earned a scanty support for herself and her children by sewing. Eddie asked his mother to give him some money for the library, and she was obliged to tell him she had none. At first Eddie felt very badly; but after awhile he began to think whether there was any way for him to earn something. Across the half-graded street from the little cottage where his mother lived was an open field, then thickly covered with those large, round, white and yellow daisies. These flowers he picked and carried them to an herb store, and sold them for four cents a pound. Afterwards he and his brother Georgie picked red clover blossoms, and sold them at two cents a pound, and then white clover blossoms at five cents a pound. I think these two little boys earned in a few weeks more than a dollar and a half in this way, which they contributed toward buying those new books. But I must tell you what one other little boy of about eight years did. His name was Walter. He wanted to do something for the library, and as he could think of nothing by which he could earn money immediately, he invented the following plan:

His father had a little garden, and had allowed him to plant in a small bed whatever he chose. Singularly enough he had chosen to plant a bed of citrons. These he weeded and hoed, and watched and watered, until in the Fall he found daily ripening a goodly number of nice citrons. When they were fully ripe he inquired at the stores the price of citrons, and then, placing his price somewhat lower than the market value, he carried his citrons about the neighborhood upon his little cart, and sold them all, and handed in the money to the Sunday school for the library fund. If I remember correctly, he secured something over two dollars.

Now cannot the little boys and girls that read the children's department, be as ingenious in inventing ways to earn money for the missionaries, as those boys, Henry, Eddie, Georgie, and Walter, were in earning for the Sunday-school library?—*Congregationalist*.

WE MUST HAVE SLEEP.

I would keep "better hours" if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it regularly in childhood, all the worse for us when we grow up. If we sit up late we decay; and sooner or later we contract a disease called insomnia, allowing it to be permanently fixed upon us, and then we begin to decay, even in youth. Late hours are shadows from the grave.—*J. T. Fields*.

TO MAKE A SILHOUETTE.

Miss Frances E. Willard writes a letter to some young people which may also be instructive and entertaining to our Little Folks: "Philadelphia, March 8, 1880. Dear Young Folks: The other day I was in an artist's studio and saw a couple of life size silhouettes (shadow pictures, the name comes from the man who first made a business of making them). They were the finest I have ever looked upon, and I asked how they were done. The answer was so clear that I copied it down for you. Seat the person whose shadow picture you wish to take, quite near the wall, at an angle which brings out plainly his or her features in profile. Put a large sheet of white paper against the wall to receive the shadow. To prevent motion, put a goblet (lengthwise) between the wall and the person's head, which must be firmly supported against this goblet. Put one large lamp on a table near by, so near and with so much light that the on line is very distinct. Now with a sharp pencil, trace on the white paper the outline of the person's shadow, and carefully cut it out with

sharp shears. You have then two pictures, which you can hang up against a background of black calico, making a pretty frame of cardboard or any material you choose. The best picture will be the outline left on your square of paper after cutting out the shadow. Try it."

—*Methodist*.

THE HIPPOPOTAMUS.

The hippopotamus, or river-horse, is found exclusively in the great rivers, lakes, and swamps of Africa. Fossil remains of extinct species have been discovered in both Europe and Asia, but ages have passed since they existed. This animal is amphibious, and can remain under water five minutes or more without breathing. When it comes to the surface it snorts in a terrible manner, and can be heard at a great distance. It is never found far away from its native element, to which it beats a retreat at the least alarm. Travellers along the White Nile and in Central Africa often encounter enormous herds of these ungainly creatures sometimes lying in the water, their huge heads projecting like the summit of a rock, sometimes basking on the shore in the muddy ooze, or grazing on the river-bank; for this animal is a strict vegetarian, and the broad fields of grain and rice along the Upper Nile suffer constantly from its depredations.

The hippopotamus is a hideous-looking beast. It has an enormous mouth, armed with four great tusks that appear viciously prominent beneath its great leathern lips. These tusks are so powerful that a hippopotamus has been known to cut holes through the iron plates of a Nile steamer with one blow. Its eyes are very small, but protruding, and placed on the top of its head. Its body resembles a huge hogshead perched on four short, stumpy legs. A full-grown animal will sometimes measure twelve feet in length and as much in circumference. The hide of this beast is very thick and strong, and is used to make whips. Ordinary bullets, unless they strike near the ear, rattle off the sides of this King of the Nile like small shot. Sir Samuel Baker, the African traveller, relates an encounter with a large bull hippopotamus, which was taking an evening stroll on the bank of the river, quietly munching grass. Baker and his attendant were armed only with rifles. They aimed and fired, hitting as near the ear as possible, but the great beast only shook its head and trotted off. At the sound of firing the remainder of the party hurried up, and poured a volley of musketry at the retreating beast, but the hippopotamus walked coolly to the edge of a steep cliff, about eighteen feet high, and with a clumsy jump and a tremendous splash vanished in the water. As the flesh of the hippopotamus, which is said to resemble pork in flavor, was much desired as food by the soldiers under Baker's charge, he had a small explosive shell constructed, which, fired into the creature's brain, seldom failed to leave its huge body floating dead on the surface of the river.

The natives are very fond of hippopotamus flesh, and resort to many expedients to secure the desired delicacy. Hunting this beast is dangerous sport, for in the water it is master of the situation, and will throw a canoe in the air, or crush it to pieces with its terrible jaws. In Southern Africa, Dr. Livingstone encountered a tribe of natives called Makombwé who were hereditary hippopotamus-hunters, and followed no other occupation, as, when their game grew scarce at one spot, they removed to another. They built temporary huts on the lonely grassy islands in the rivers and great lakes, where the hippopotami were sure to come to enjoy the luxurious pasturage, and while the women cultivated garden patches, the men, with extraordinary courage and daring, followed the dangerous sport which passes down among them from father to son. When they hunt, each canoe is manned by two men. The canoes are very light, scarcely half an inch in thickness, and shaped somewhat like a racing boat. Each man uses a broad, short paddle, and as the canoe is noiselessly propelled toward a sleeping hippopotamus not a ripple is

raised on the water. Not a word passes between the two hunters, but as they silently approach the prey the harpooner rises cautiously, and with sure aim plunges the weapon toward the monster's heart. Both hunters now seize their paddles and push away for their lives, for the infuriated beast springs toward them, its enormous jaws extended, and often succeeds in crushing the frail canoe to splinters. The hunters, if thrown in the water, immediately dive—as the beast looks for them on the surface—and make for the shore. Their prey is soon secured, for the well-aimed harpoon has done its work, and the hippopotamus is soon forced to succumb. Should it be under water, its whereabouts is indicated by a float on the end of the long harpoon rope, and it is easily dragged ashore.

Travellers on the Nile are often placed in great peril by the attacks of these beasts, which, although said to be inoffensive when not molested, are so easily enraged that the noise of a passing boat excites them to terrible fury. Baker relates being roused one clear moonlight night by a hoarse, wild snorting, which he at once recognized as the voice of a furious hippopotamus. He rushed on deck, and discovered a large specimen of this beast charging on the boat with indescribable rage. The small boats towed astern were crunched to pieces in a moment, and so rapid were the movements of this animal, as it roared and plunged in a cloud of foam and wave, that it was next to impossible to take aim at the small vulnerable spot on its head. At length, however, it appeared to be wounded, and retired to the high reeds along the shore. But it soon returned, snorting and blowing more furiously than ever, and continued its attack until its head was fairly riddled with bullets, and it rolled over and over, dead at last.

Young hippopotami have been captured and placed in zoological gardens, but as they become old they grow savage, and are very hard to manage. Some fine specimens were formerly in the Jardin des Plantes at Paris. They ate all kinds of vegetables and grass, and slept nearly all day, generally lying half in and half out of the big water tank provided for them.

The hippopotamus is supposed by many to be identical with the behemoth of Scripture, which is described as a beast "that lieth under the shady trees, in the covert of the reed and fens." It is also spoken of as one that "eateth grass as an ox," and one that "drinketh up a river," and the "willows of the brook compass him about."—*Harper's Young People*.

"DAFFY-DOWN-DILLY."

Poor little Daffy-down-Dilly!
She slept with her head on a rose,
When a sly moth miller kissed her,
And left some dust on her nose.

Poor little Daffy-down-dilly!
She woke when the clock struck ten,
And hurried away to the Fairy Queen's ball,
Down in the shadowy glen.

Poor little Daffy-down-Dilly!
Right dainty was she and fair,
In her bodice of yellow satin,
And petticoat green and rare.

But to look in her dew-drop mirror,
She quite forgot when she rose,
And into the Queen's high presence
Tripped with a spot on her nose.

Then the little knight who loved her—
O, he wished that he were dead,
And the Queen's maid began to titter,
And tossed her saucy head.

And up from her throne so stately,
The wee Queen rose in her power,
Just waved her light wand o'er her,
And she changed into a flower.

Poor little Daffy-down-Dilly!
Now in silver spring-time hours
She wakes in the sunny meadows,
And lives with the other flowers.

Her beautiful yellow bodice
With green skirts wears she still,
And the children seek and love her,
But they call her Daffodil.

—SUSAN HARTLEY, in *St. Nicholas* for April.

IN THE STREET.

A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education. My street education ruined me. I used to slip out of the house, and go off with the boys

in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer, and to do all evil. O sir! it is in the street the devil lurks to work the ruin of the young."

CIRCISSIAN STORY OF A KISS.

A man was walking along one road and a woman along another. The roads finally united into one, and reaching the point of junction at the same time they walked on together. The man was carrying a large iron kettle on his back; in one hand he held the legs of a live chicken; in the other a cane; and he was leading a goat. They neared a dark ravine. Said the woman: "I'm afraid to go through that ravine with you; it's a lonely place and you might overpower me and kiss me by force." Said the man: "How can I possibly overpower you and kiss you by force, when I have this great kettle on my back, a cane in one hand, a live chicken in the other, and am leading this goat? I might as well be tied hand and foot." "Yes," replied the woman. "But if you should stick the cane in the ground and tie your goat to it, and turn the kettle bottom side up and put the chicken under it, then you might wickedly kiss me in spite of my resistance." "Success to thy ingenuity, O woman!" said the man, rejoicing to himself. "I should never have thought of this similar expedient." And when they came to the ravine, he stuck his cane into the ground and tied his goat to it, gave the chicken to the woman, saying: "Hold it while I cut some grass for the goat;" and then—so runs the legend—lowering the kettle from his shoulder, he put the fowl under it, and wickedly kissed the woman, as she was afraid he would.—*Chambers' Journal*.

HOW AN ELEPHANT WAS WEIGHED.

An Indian writer relates an interesting anecdote concerning Shabjes, the father of the first ruling Prince of the Mahrattas of Hindostan, who lived at about the beginning of the seventeenth century. On one occasion a certain high official made a vow that he would distribute to the poor the weight of his own elephant in silver money, but the great difficulty that at first presented itself was the mode of ascertaining what this weight really was, and all the learned and clever men of the court seemed to have endeavored in vain to construct a machine of sufficient power to weigh the elephant. At length it is said that Shabjes came forward and suggested a plan which was simple and yet ingenious in the highest degree. He caused the unwieldy animal to be conducted along a stage, specially made for the purpose by the water side, into a flat-bottomed boat, and then, having marked on the boat the height to which the water reached after the elephant had weighed it down, the latter was taken out, and stones substituted in sufficient quantity to load the boat to the same line. The stones were then taken to the scales, and thus, to the amazement of the court, was ascertained the true weight of the elephant.

Pleasantries.

"Oh! Mister," said an old lady after a bicycle had passed her, "just now I seed a wagon-wheel runnin' away with a man. You kin believe it or not. I wouldn't if I hadn't seed it myself."

A young lady who came in last week to advertise for kitchen help, said, with a sigh and a wringing of her dainty-gloved hands: "Oh! I do hope we'll get one soon; for it does almost break my heart to see mother wash dishes with her rheumatism."

Barnum's "only greatest show on earth" has come to town. Now will be seen a noble procession of grandfathers and grandmothers, fathers and mothers, uncles and aunts, elder brothers and sisters, denying themselves in order to convoy in safety one small child to see the elephant.

Religious Intelligence.

Home.

In the Territory of Arizona, with a population of 50,000, there are only five Protestant ministers and four Protestant churches. The churches have a total seating capacity that does not exceed 1,000.

The Collegiate Dutch Reformed Church of New York city is the second wealthiest church corporation in that city, standing next to Trinity. The Consistory has published a year-book for 1880, from which it appears that there are three churches and four chapels, with a total of 2,006 communicants and 2,251 scholars in Sunday-school. The pastors of the three churches are Dr. Chambers, installed in 1849; Dr. Ormiston, installed in 1870; and the Rev. Edward B. Coe, installed in 1879. The list of pastors stretches back to 1628. The parochial school, which is almost as old as the church, has eighty-five scholars.

The Pan-Presbyterian Council is officially announced to meet in Philadelphia, on Thursday, September 23d, and will close with a devotional meeting on the evening of Sunday, October 3d. Principal Rainy, Professor Calderwood and Dr. Andrew Thompson, of the U. P. Church of Scotland, are announced for papers, respectively, on "Medieval Theological Thought," the "Relations of Science and Theology," and "Light from Without." The Rev. D. D. Bannerman, of Dalkeith, will discuss "Grounds and Methods of Admission to Sealing Ordinances." Mr. Dawson, of Montreal, will read a paper on a subject not yet made public.

Arrangements for the entertainment of the General Conference of the Methodist Episcopal Church about to meet in Cincinnati, have been completed. The sessions of the Conference will be held in Pike's Opera House, which will seat 1,650 people. The Cincinnati Methodists, although worshipping in fifteen churches, have not sufficient house-room for the entertainment of the 500 delegates, fraternal visitors and General Conference officers who will make the official nucleus of the thousands of Methodist visitors expected during the four weeks' session of the Conference. The suburban towns have been called upon to help entertain the Conference, and more than a hundred members will even then have to be accommodated at the hotels. Three thousand five hundred dollars have been asked by the finance committee of the entertainment association to meet the cash expenses of the entertainment of the Conference. The central location of Cincinnati, and its accessibility by a score of railroad lines, have caused a large number of excursions to arrange to give the Methodists of adjacent and even distant States a chance to look in upon the sittings of the Conference.

Abroad.

The French Jesuits have offered \$300,000 for the buildings and land in Cairo, Egypt, reserved by Ismail Pasha for a military academy, and have also been bargaining for the palace occupied by the late Mustapha Pasha at Alexandria.

The least valuable living in the Church of England is said to be that of Shipton, in the diocese of Hereford, which is valued at \$15 a year. The population of the parish in 1871 was 178, and the present incumbent, a graduate of Cambridge, has been in charge for ten years.

The Pope, in a recent letter to the Archbishop of Cologne, after thanking that prelate for his pastoral on Socialism, refers to the conflict between Church and State in Germany, and says he has hope that it may soon cease. He authorizes the Archbishop to "permit the names of priests chosen by Bishops to assist them in the exercise of their holy ministry to be made known to the Prussian Government before being canonically instituted."

The ancient city of Bruges, in Flanders, which in its prosperity reached a population of 200,000, does not now possess one-fourth that number of souls. The old spirit has gone, and none of the efforts hitherto made to restore the prosperity of the town have come to any important result. A Liberal journal, published in Flanders, attributes the lethargy of the inhabitants to the effects of the numerous convents and richly-endowed benevolent institutions, which in supplying the wants of a large number of inhabitants without exertion on their part, have helped to take away the energy and spirit essential to commercial success. It is said also that in no other great city of Belgium is education so much neglected as in Bruges, and this notwithstanding the wealth possessed by the religious establishments in the place.

It seems that the theological unrest which is now visible in Presbyterian Scotland is disturbing the Presbyterians at the Antipodes. The *Presbyterian Review*, the organ of the Synod of Victoria, Australia, has been under suspension for laxity in doctrinal matters, and charges have been brought and investigated of unsettled teachings. The *Review* defends itself and says: "The theological dialect of the seventeenth century, as it is embodied in the Westminster Standards, does need, now and then, to be translated into the language of the nineteenth. We cannot conduct all our fighting in that old armor. Nobody among us preaches in the same way as the Presbyterians of the time of the First Charles and the Commonwealth, north or south of the Tweed, preached. We have to face problems that those good forefathers of ours knew nothing of. Much has had to be altered or modified."

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